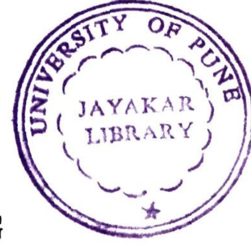
RŪPASIDDHI :

A study of some aspects.

A Thesis submitted to the
UNIVERSITY OF PUNE
for the degree of
DOCTOR OF PHILOSOPHY IN PALI



by

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Under the guidance of

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April, 1995.

DECLARATION

I do herewith declare that this thesis entitled 'RŪPASIDDHI: A study of some aspects.' is an original work prepared by me under the supervision of Dr. J. R. Joshi. I also declare that this was not submitted for the degree of Ph.D. or any other degree in this or any other form.

Date - 17-4-1995 P. S. RACHIWONG.

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THE GUIDE'S CERTIFICATE

CERTIFIED that the work incorporated in the thesis 'RŪPASIDDHI : A study of some aspects.' submitted by Shri. PHRAMAHA SRIPORN RACHIWONG was carried out by the candidate under my supervision guidance. Such material as has been obtained from other sources has been duly acknowledged in the thesis.

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ACKNOWLEDGEMENT

"YO NIRUTTIṀ NA SIKKHEYYA SIKKHANTO PIṬAKATTAYAṀ
PADE PADE VIKAṄKHEYYA VANE ANDHAGAJO YATHĀ."

"One who would not study Grammar (Nirutti) while studying the 'Tipiṭaka', would obtain uncertainty in every step like a blind elephant (roaming about) in a jungle."

The present thesis deals with the study of '*Rūpasiddhi*' a Pali grammatical work. It is divided into four parts i. e. Text, Translation, Notes and Bibliography. I have attempted to present the text in Devanāgarī script along with an English translation and notes. It is expected that this modest attempt would lead to the production of complete edition of '*Rūpasiddhi*'' in future.

I wish to take this opportunity to express my sincere thanks to my guide **Dr. J. R. Joshi**, Reader in Pali, Department of Sanskrit and Prakrit Languages, University of Pune, without whose sincere guidance and co-operation the work would not have been accomplished.

I express my deepest gratitude to **PHRARAJMEDHI (VARAVIJJA GAṄGAPAÑÑO)** Wat Mahādhātu Bangkok, the Ecclesiastical Regional Governor (Cuḷasaṅghamaṇḍalapāmokkha), my preceptor who has contributed in developing my scholastic interests and abilities.

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Provincial Governor (Nagarasaṅghānupāmokkha) of Mukdahan Province, my (First) ordination-teacher who encouraged me to study.

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No words are enough to express my heartiest gratitude towards my beloved parents, who have constantly inspired, provided valuable opportunities and affection to me in building up my career in educational field.

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Last but not the least, I am thankful to **Prof. Dr. Saroja Bhate**, the Head of the Department of Sanskrit and Prakrit Languages, University of Pune, for providing all facilities to undertake the present study.

P. S. RACHIWONG.

Phramaha Sriporn Rachiwong

BIBLIOGRAPHY and ABBREVIATIONS

ABH — Abhidhāna-ppadīpikā, by Frank Luker, Acting Government Printer, Ceylon, Colombo, 2nd ed. 1883.

Abh-sūci — Abhidhānappadīpikāsūci, by Subhūti, W., H. C. Catt le, Acting Government Printer, Ceylon Colombo, 1893.

AP — Gambhī Abhidhānappadīpikā (Thai Script), (with translation in Thai), by Klomluang Jinavorn Sirivaḍḍana, Mahamakuṭarajavidyālaya, Bangkok Reprint. 1988.

ASPS — An Analytical study of the Primary Derivatives in the Saddanītipakaraṇaṁ (Thai Script), by Chamnanrua Bamroong, Chulalongkorn University, Bangkok, 1989.

B — Padarūpasiddhi (Burmese script), ed. Visodhakasamiti, Buddhasāsanasamiti Press, Myanmar, Rangoon repr. 1990.

B1 — Kaccāyana-Vyākaraṇaṁ (Burmese script), ed. Visodhakasamiti Buddhasāsanasamiti press, Myanmar, Rangoon 11th repr. 1988.

Bālāv — Bālāvatāra, (Devanagarī script) by Shastri swami

BP	Bantuk Pali Vyākaraṇa (Thai Script), (Handbook on Pali grammar in Thai language) by Pharajmedhi (Varavijja Gaṅgapañño), Damrong Press, Bangkok, 1986.
BVCP	Buddhavaṁsa and Cariyāpiṭaka (New edition), by Jayawickrama, N. A., PTS, London, 1974.
CPD	A critical Pali Dictionary Vol. I, by Anderson, D. and Smith, H., the Royal Danish Academy of Sciences And Letters, Copenhagen, 1924-44. Vol. II, 1962-82.
CPED	Concise Pali - English Dictionary, by Buddhadatta Mahathera, A. P., the Colombo Aphothecaries, Colombo, 1968.
CPG	Compendioms Pali Grammar, by Clough, Rev. Benjamin, The Wesleyan Mission Press, Colombo, 1824.
DhātupDhātum	The Pali Dhātupāṭha And The Dhātumañjusā, By Anderson, D., and Smith, H., Kobenhavn, Copenhagen, 1912.
DPL	A Dictionary of the Pali Language, by Childers, R. C., Buddhasāsana Council Press, Rangoon, 5th repr. 1974.
DPPN	Dictionary of Pali Proper Names 2 Vols., by Malalasekera, G. P., PTS. London, repr. 1960.

EB	Encyclopaedia of Buddhism Vol. iv. by Dhīrasekera, Jatiya and Weeraratne, W. G., the Government of Sri Lanka, Colombo, 1979-89.
EPD	English-Pali Dictionary, by Buddhadatta Mahathera A. P., Motilal Banarsidass, Delhi, repr. 1989.
EPG	Elements of Pali Grammar, by Barua, D. L., West Bengal Board of Secondary Education, Calcutta, 2nd ed., 1968.
GL	A History of Indian Literature vol. v Fasc. 2 Grammatical Literature, by Scharfe, H. otto Harrassowitz, Wiesbaden, 1977.
GPL 1	A Grammar of the Pali Langiage, 2 Vols. by Tha Do Oung, the Pyigyi Mandine Press, Akyab, 1899.
GPL	A Grammar of the Pali Language, by Perniola, V., De La Salle Press, Colombo, 1958.
GV	Gandhavaṁsa, by Minayeff, J., ed. Rhys Davis, T. W. JPTS, PTS, London, 1886..
HBC	History of Buddhism in Ceylon by Walpola Rahula, M. D. Gunasena & Co. Ltd., Colombo, 1956.
HIL	A History of Indian Literature, by Winternitz, M. Vol. II., Translated and revised by Bhaskara Jha, Bharatiya

HP	Handbook of Pali, by Frank furter, O., Williams and Norgate, Colombo, 1883.
HPL	A History of Pali Literature, 2 Vols. by Law, B. C., Indological Book House, Delhi, repr. 1983.
IC	INDIAN CULTURE (Journal of the Indian Research Institute, Vol. xv) B. M. Barua Commemoration Volume. by Law, B. C., Indological Book Coporation, New Delhi, 1979.
IKGPL	An Introduction to Kachchyana's Grammar of the Pali Language, by D'Alwis, J., Williams and Norgate, Colombo, 1863.
IP	Introduction to Pali, by Warder, A. K., PTS., London, 2nd ed., 1974.
Kacc-ns	Kaccāyana-nissaya, 3 Vols. (Burmese Commentary), by Ukkaṁsamahāthera, P. G. Mundyne Pitaka Press, Rangoon, repr. 1989. (Thapayekum edition).
KacN	Kaccāyana - Nyāso, by Bhikkhu Satyāpāla, Sham Printing Agency (Amar Printing Press), Delhi, 1991.
KacS	Kaccāyana, (Sinhalese script) by Gunaratana thera, Venerable M., M. U. Subseris Perera and B. L. Perera,

KacV	Kaccāyana Vutti, (Sinhalese script) by the Ven'ble Dhammakirti Sri Dharmarama, Fedrick Perera Abayasinha Appuhamy, Colombo, 1904.
KcP	Kaccāyanaveyyākaraṇaṁ (Thai script), by Dhammānanda Thero, Lampang, Thailand, 1978.
KcM	The finite Verb system in Mūlakaccāyana Grammar, (Thai script), by Prakobsuk, Sapya, Chulalongkorn University, Bangkok, 1977.
KCV	Kaccāyana - Vyākaraṇa (Pali - Vyākaraṇa), by Laxminarayana Tivari, Tara Book Agency, Varanasi, 1989.
KNP	Kaccāyanamūlaṁ Nāma Pakaraṇaṁ, (Thai script), Suttas, vutti & dhātupāṭha, with translation of suttas in Thai), by Phravisuddhisombodi, Mahamakutarajavidyalaya, Bangkok, 1931.
KPG I	Kaccāyana's Pali Grammar, by Vidyabhusana, S. C., The Mahabodhi Society, Calcutta, 1901.
KPG II	Kaccāyana's Pali Grammar, by Mason, F., Srisatguru Publication, Delhi, 2nd repr. 1984.
KS	Kaccāyana - Suttattha (Burmese Commentary), by

KV	Kaccāyana - Vaṇṇanā (Burmese script), by Visodhakasamiti, Pyi-Gyi-Meit-Sway Press, Rangoon, 1906.
Mogg	Moggallāna-Vyākaraṇa (Devanagari Script), by Kausalyayana, Bhadanta Ānanda, Vishveshvaranand Institute, Hoshiarpur, 1965.
Mogg-VK	Moggallāna-vuttivivaraṇapañcikā (Burmese script), by Aggadhammābhivaṁsa, Buddhasāsanasamiti, Rangoon, 1916.
Nām	Nāmamālā, by Subhūti, W., Maṅgala Mudraṇālaya, Colombo, repr. 1965.
NYP	Nyāsa-Pātha (Burmese script), by Sayayan, The Thudhammavadi Press, Rangoon, 1933.
PDP	Padarūpasiddhi Plea lea Adhibai (Thai script), by Niruttisaddavidū gaṇa, Usha Printing press, Bangkok, 1992.
PDT	Padarūpasiddhi Plea (Thai script), translation in Thai by Phramaha Somjai, Ministry of Education Religious Affair, Bangkok, 1988.
PDṬ	Padarūpasiddhi-ṭīkā (Burmese script), (in Pali) ed. Visodhakasamiti, Buddhasāsanasamiti Press, Rangoon,

PDTB Padarūpasiddhi Plea doy Byañjana, (Thai script), translation of Rūpasiddhi in Thai, by Phrarajpariyattimoli, Mahaculalongkaraṇa rajavidyalaya, Bangkok, 1992.

PED The Pali Text Society's Pali-English Dictionary, by Rhys Davids, T. W. and Stede, W., PTS. London, repr. 1986.

PG Pali Grammar, by Minayeff, J., Bahri Publications, New Delhi, repr. 1990.

PGP A Practical Grammar of the Pali Languages, by Duroiselle, C., The British Burma Press, Rangoon, 1906.

PGR A Pali Grammar, (by Geiger, W..) rev. ed. by Norman, K. R., PTS London, 1994.

PGR I A Pali Grammar, by Vidyabhushan, N. C., & Ghose, M. K., Kiran Moy Ghose, Calcutta, 1959.

PHP Topics in Pali Historical Phonology, by Junghare, T. Y., Motilal Banarsidass, Delhi, 1979.

Piṭ-sm Piṭakatthamain (Burmese script) by Yaṁ, U., Haṁsāvatī press, Rangoon, 1959.

PL The Pali Language, by Elizarenkova, T. Y. and Toporov, V. N., Nauka Publishing House, Moscow, 1976.

PLB	The Pali Literature of Burma, by Bode, M. H., the Royal Asiatic Society, London, 1909.
PLC	The Pali Literature of Ceylon, by Malalasekera, G. P., M. D. Gunasena and Co. Ltd., Colombo, repr. 1958.
PLL	Pali Literature and Language, by Geiger, W., Translated by Ghose, B. Munshiram Manoharlal, New Delhi, 3rd repr. 1978.
PLLT	Pali Language and Literature [A Systematic Survey and Historical Study], 2 Vols., by Hazra, Kanai Lal, D. K. Printed word [P.] Ltd., New Delhi, 1994.
PLS	Pali Language (A simplified Grammar), by Muller, E., Bharatiya Vidya Prakasan, Varanasi, repr. 1986.
PLT	A History of Indian Literature, Vol vii, Fasc. 1, Pali Literature by Norman, K. R., otto Harrarsowitz, Wiesbaden, 1983.
PLTT	The Pali Literature of Thailand, by Likhitanon, Likhit, Thesis submitted for the degree of Doctor of Philosophy of Magadha University, 1969.
PM	Pali Meter, by Warder A. K., PTS. London, 1967.
PTKG	The Pali Text of Kaccāyana's Grammar, by Mason, F.,

PVL	Pravattivannagadi Nai India & Lanka (Thai script) by Na Bangchang Supaphan, Chulalongkorn University, Bangkok, 1983.
PVT	Pālivyākaraṇavisesa Vols. 1-8, (Thai script), by Laungdepdaruṇanisid, Mahamakutarajavidyalaya, Bangkok, 1949.
S	Mahārūpasiddhi, (Sinhalese script), ed. by Kalukondayave Siripaññāsekharābhidhāna Mahānāyakathera, (with Mahārūpasiddhi ṭīkā by Buddhappiya), M. D. Gunasena Co. Ltd., Colombo, 1964.
Sadd	Saddanīti, 3 parts, by Smith, H., Lund, 1928-30.
Sadd be	Saddanīti-pakaraṇaṁ, (Suttamālā), (Burmese Script), by Visodhakasamiti, Buddhasāsanasamiti, Rangoon, 1964.
Sadd T	Saddanīti-pakaraṇaṁ, 3 Vols. (Thai Script), by (Pub.) The Bhūmibalo Bhikkhu Foundation, Bhūmibalo Bhikkhu Foundation Press, Bangkok, 1978-80.
Se	Kaccāyana Vyākaraṇa by Senart, M. E., Journal Asiatique, Paris, 1871.
SIP	Syntax of the Infinite verb forms of Pali, by Hendriksen Hans, Einar Munksagard, Kopenhagen 1944.

SPL	A Simplified Grammar of the Pali Language, by Muller, E., Trubner and Co., Ludgate Hill, London, 1884.
SSMT	Sandhi and Samāsa in the Mūlakaccāyana Text, by Bunyamalik Tongpoon, Chulalongkorn University, Bangkok, 1979.
STR	A Study of Taddhita in Rūpasiddhi Pakaraṇaṁ, (Thai script) by Chaisuwan Prachok, Chulalongkorn University, Bangkok, 1990.
SVD	The Sāsanavaṁsadīpo, by Acariya Vimalabuddhi Thero, the Buddhist Press, Colombo, 2nd ed., 1930.
RPD	The roots of the Pali Dhātupāṭhas by Katre, S. M., Repr. from the Bulletin of the Deccan College Research institute Vol. I Nos 2-4, 1940.s
Rūp T.	Padarūpasiddhi, (Thai script), ed. Petchai, Siri, Ministry of Education Religious Affair, Bangkok, 1984.
VP	Vyākaraṇa Pali (Thai script), (Thai language), Critical study of Pali grammar by Na Bangchang Supaphan, Mahamakutarajavidyalaya, Bangkok, 1990.

INTRODUCTION

Pali Grammatical Literature

Pali is the language of the texts which preserves the teachings of Buddhism. It has it's own grammar. The grammar of a language is the art of speaking or writing it with propriety, by acquiring the knowledge of the different parts of speech and the structure of sentences[1]. The grammatical literature of the Pali language started from the times of Kaccāyana or Mahākaccāyana who is considered as the first Pali grammarian[2]. The Pali term 'Vyākaraṇa' is phonetically same as the Sanskrit 'Vyākaraṇa'. This word is derived as : 'vi + ā + √kara + 'yu' suffix= 'vyākaraṇa'[3]. The term 'Vyākaraṇa' is used in three meanings. They are i) grammar, ii) prediction and iii) answer.[4] In the sense of 'grammar', it is found as a 'vedaṅga' belonging to the Vedic lore of learning i. e. Sikkhā, kappa, Vyākaraṇa, Nirutti, Chanda and Jotisattha.

'Vyākaraṇa' is very important among them.[5] The term 'veyyākaraṇa' means exposition or explanation, the function of which is to make thing explicit or clear.[6] For the study of entire Pali literature (mainly Tipiṭaka

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1 *Nām p. 7*

2 *IC p. 194*

3 *KacN (Intro,) p. 15, BP. p. 2 "[saddā] byākariyante etenāti byākaraṇaṁ (vidhānaṁ) = vi + ā + √kara + 'yu' suffix." 'Yu' is changed into 'aṇa.'*

4 *Ibid.*

5 *Kcp (Intro,) p. (k)*

6 *HPL p. 630*

(texts), Atthakathā (commentary), ṭīkā (sub-commentary) etc.,) a scholar should posseses knowledge of the following texts : i) Saddasattha or Vyākaraṇa ii) Abhidhānasattha or Nigaṇḍu, the science of developing vocabulary or glossory of words, iii) Chandasattha or the Vuttodaya, a standard Pali work on prosody and iv) Alaṅkārasattha or keṭubha, the figures of speech or the art of poetry.[7]

Among these four texts, Saddasattha or Vyākaraṇa is the most important because it is the basis of them all. It is said that 'The grammar of Pali language must be critically studied by one who wants to understand its literature generally, and by one who wants to penetrate into the abstruse doctrines of Buddhism, which exhibit the pure wisdom of its founder'.[8] Even in the Dhammapada, the importance of the grammar is emphasized:-

"Vītataṇho anādāno, niruttipadakovido
akkharānaṁ sannipātaṁ, jaññā pubbaparāni ca
sa ve antimasārīro, mahāpañño mahāpurisoti vuccati."[9]

> "He is a great man or a learned person who has learnt the rules of construction of sentences, combination of letters or syllables in words and determination of sequence or syntax."[10]

The word 'Nirutti' means 'verbal analysis', 'glossory', 'use',

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7 *PVL p. 424*

8 *Nām p. 7*

9 *Dhp v. 352*

10 *HPL p. 631*

'expression of a language', 'grammatical and logical explanation of the words' or 'texts of the Buddhist scriptures.'[11] In the verse, mentioned above, Nirutti is used to mean treatise on grammar.[12] The grammar of Pali language has been composed in many countries like India, Sri Lanka, Myanmar and Thailand. There are many texts available. But concerning the texts which possess sutta-s (rules, aphorisms), vutti (supplementary explanation), and udāharaṇa (illustration), in accordance with the Burmese tradition there are four schools : i) Kaccāyana, ii) Moggallāna, iii) Saddanīti and iv) Saddasaṅgaha.[13]

The Saddasaṅgaha's author is 'Yomañchi Ūbholai' of Mandale who composed it in the year 2413 B. E. (Buddhist Era).[14] However, the grammatical works of only three schools are well known : i) those which belong to the school of Kaccāyana i.e. Bālāvatāra, Rūpasiddhi etc.; ii) the grammar of Moggallāna with the ancillary works belonging to it like Payogasiddhi, Padasādhana etc. and iii) Saddanīti.[15]

First of all, let us have an outline of 'Saddanīti' one of the three schools of Pali grammar. Its grammar is based on the Tipiṭaka. The treatise was composed by a grammarian called 'Aggavaṁsa', belonging to Pagan during the reign of the king Anorata in the year 1154 A. D.[16] The Saddanīti

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11 *Ibid.*

12 *Ibid.*

13 *KcP p. (Kha)*

14 *Ibid.*

15 *PLL p. 49*

16 *PLB p. 16*

consists of twenty-five Pariccheda-s or sections[17] [according to W. **Geiger,**[18] 27 chapters; according to K. R. **Norman,**[19] 28 chapters.]. The first eighteen are called 'Mahāsaddanīti' and the remaining nine are called 'Cullasaddanīti'. That text has three parts : Padamālā : the Garland of words, Dhātumālā: the Garland of roots and Suttamālā : the Garland of rules. On the whole it follows Kaccāyana, but Aggavaṁsa also makes use of Pāṇini.[20] According to *Piṭakatthamain,* there is a ṭīkā on it called 'Saddanītiṭīkā' which is composed by **Paññāsāmi** Thera of Mandale and the *Saddanītinissaya* by **Ū Pug.**[21] The *Saddanīti* was the first return gift of Burma to Ceylon which had been brought by the 'Uttarājīvathera'. It was received with enthusiastic admiration and declared superior to any other work of the kind written by Sri Lankan scholars.[22] This treatise is still regarded as a classic in Myanmar.[23]

Another grammatical work called *Moggallāna* or *Moggallāyana Vyākaraṇa,* is considered as the up-to-date treatise on Pali grammar. It is also called 'Saddalakkhaṇa'. It is based on the Sanskrit grammar viz. the Kātantra, the work of Chandragomin.[24] It is also based on the older works on Pali grammar. The thera named 'Moggallāna' of Ceylon is the

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17 Ibid.

18 PLL p. 55

19 PL p. 164

20 Ibid

21 Piṭ-Sm p. 139

22 PLB p. 17

23 HPL p. 636

24 PLL p. 53

author of the treatise of the same name, which was composed in the reign of the king Parakkamabāhu I[25] (1153-1186 A. D.). He was the pupil of Mahākassapa of Udumbaragiri Vihāra. Moggallāna deals with the linguistic material exhaustively; and with greater understanding of the essence and character of Pali, which with the influence of both Sanskrit and Sinhalese had changed in comparision to the language of the earlier works on Pali grammar.[26] It consists of six chapters i. e. Akkharavidhi and Sandhi : Terminology and Combination, Nāma : Nouns or Declensions, Samāsa : Compounds, Taddhita : Nominal derivatives, Ākhyāta : Verbs and Kitaka: Verbal Derivatives. Each of these divisions possesses sutta-s, vutti and udāharaṇa similar to Kaccāyana.

Among the commentaries on it, mention may be made of '*Padasādhana*' of Piyadassī, the pupil of Moggallāna; which was composed at the end of twelfth century[27] and the '*Payogasiddhi*' which bears the same relation to Moggallāna Vyākaraṇa as the *Rūpasiddhi* does to the *Kaccāyana*.[28] *Payogasiddhi* was composed by Vanaratana Medhaṅkara, who lived in approximately 1300 A. D., in the reign of Bhūvānekabāhu III.[29] Other important works are *Moggallāna-pañcikāpadīpa* (a commentary on

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25 *Ibid.*

26 *PL p. 165*

27 *PLL p. 54*

28 *PLC p. 231*

29 *PLL p. 54*

the Pañcikā of Moggallāna[30] written by Sri Rāhulathera in the year 1456 A. D.),[31] *Padasādhana-ṭīkā, susaddasiddhi, sambandhacintā, Niruttidīpani* etc.

Kaccāyana tradition

The principal and oldest work of Pali grammatical treatises is 'Kaccāyana-Vyākaraṇa'. It is also known as 'Kaccāyanagandha'.[32] It is so called, because it owes its origin to the teacher Kaccāyana or Mahākaccāyana. According to the tradition, he belonged to Jambudīpa, i.e. India.[33] According to modern scholars, the author of the *Kaccāyana-Vyākaraṇa* was probably a South Indian belonging to the fifth or sixth century A. D. They further add that this Kaccāyana belonged to the Avantī school founded by Mahāsāvaka Mahākaccāyana.[34] Mahāsāvaka Mahākaccāyana was contemporary of the Buddha, and had attained the fourfold knowledge.[35]

The author of Kaccāyana-Vyākaraṇa must be later than the teacher Buddhaghosa who was well known from fifth or sixth century onwards. Nothing is known about him except his name, and he seems to be unconnected with any other Kaccāyana known to us from Sanskrit or Pali. The *Kaccāyana-Vyākaraṇa* is composed on the lines of *Kātantrakalāpa* of

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30 *Ibid.*

31 *Ibid. p. 51*

32 *PLL p. 37*

33 *IC p. 196*

34 *KacN p. 39*

35 *Nām p. 12*



Sarvavarman and Pāṇini.[36] However the *Kaccāyana-Vyākaraṇa* is the most ancient Pali grammar that was composed by a first rate scholar and it is a very useful and valuable work for acquiring the knowledge of Pali language.[37] Kaccāyana-Vyākaraṇa consists of eight divisions i.e. Sandhi : the combination, Nāma : Nouns, Declension, Kāraka : Syntax, Samāsa: Compound, Taddhita : Nominal derivation or the secondary derivation, Ākhyāta : Verbs, Kitaka : Verbal derivatives, and Uṇādi : particle, minor part of speech. Each division contains sutta-s or rules with great brevity, vutti or supplementary comments to explain the deficiencies in the sutta-s and Udāharaṇa : the illustration, examples.

This treatise has explained the grammar with rules briefly. Therefore, it is difficult for one who is new to it. Thus, there are several commentaries which are connected with this grammar :-

1. *Nyāsa or Mukhamattadīpanī* : The grammatical work based on Kaccāyana tradition was composed by the Thera 'Vimalabuddhi' in the eleventh century A. D.[38] The author, according to *Sāsanavaṁsa* was a thera of Pagan, but according to some other authorities, he belonged to Sri Lanka.[39] The author of Saddanīti calls 'Vimalabuddhi' as 'Vajirabuddhi'.[40] The work posseses sutta, vutti and udāharaṇa similar to Kaccāyana. There

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36 PLL p. 37

37 Nām p. 13

38 PLL p. 38

39 PLB p. 21

40 Tathā hi mukhamattadīpanīyaṁsaddasatthavidhunā vajirabuddhācariyena niruttinaye kosallavasena gosaddato yonamīkārādeso vutto" Sadd T. p. 344

is also a ṭīkā on it called Thanbyin.[41]

2. *Bālāvatāra* : The Pali grammatical work is a summary of the *Kaccāyana-Vyākaraṇa*. It has seven chapters. This treatise was composed by a Sri Lankan thera 'Dhammakitti' in the fourteenth century. But the *Gandhavaṁsa* assigns its authorship to Vācissara.[42] The arrangement of Bālāvatāra is similar to 'Laghusiddhāntakaumudī' of the Pāṇinian tradition.

3. *Suttaniddesa* : It is also called 'Kaccāyanasuttaniddesa'. It is a grammatical treatise which explains the suttas (aphorisms) of Kaccāyana. It was composed by a teacher of Pagan named 'Saddhammajotipāla' or 'Chapaṭa' in the year 1181 A. D.[43] The Gandhavaṁsa adds that Chapaṭa composed 'Suttaniddesa' at the request of his pupil 'Dhammacārī'.[44] In this treatise, we have the following passage which states that the rule 'Attho akkharasaññato' was declared by the Lord Buddha himself; and that the author of *Kaccāyana-Vyākaraṇa* is **Mahākaccāyana Mahāsāvaka.**

> "Eko vuḍḍha-pabbajito bhagavato santike kammaṭṭhānaṁ gahetvā anotattatīre sālarukkhamūle nisinno udayabbayakammaṭṭhānaṁ karoti, so udake carantaṁ bakaṁ disvā udakabakanti kammaṭṭhānaṁ karoti, Bhagavā taṁ vitathabhāvaṁ disvā vuḍḍhapabbajitaṁ

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41 PLB p. 21

42 PLC p. 244 and GV p. 62

43 PLL p. 50

44 PLB p. 18 and GV pp. 64, 74 "Kaccāyanassa suttaniddeso

pakkosāpetvā attho akkharasaññātoti vākyamāha. Kaccāyanattherenāpi bhagavato adhippāyaṁ jānitvā attho akkharasaññātoti vākyaṁ pubbe ṭhapetvā idaṁ pakaraṇaṁ katanti kaccāyanena katasuttantipi vadanti."

'A certain aged monk having taken kammaṭṭhāna in the vicinity of Bhagavā, goes away, and sitting at the root of a Sāla tree on the bank of the lake Anotatta, meditates on the kammaṭṭhāna, repeating the word 'udayabbaya'. He observing a crane (baka) moving on the water (udaka), meditates on kammaṭṭāna, uttering the word 'udakabaka'. Bhagavā, perceiving his inaccuracy, sent for the old monk and uttered the phrase 'Attho akkharasaññāto', which signifies : 'The sense is understood by means of letters'. They say that the elder Kaccāyana having percieved Bhagavā's meaning, placed the phrase 'Attho akkharasaññāto' as the first of his aphorisms and composed his Grammar. They also say that the above phrase is an aphorism produced by Kaccāyana himself.'[45]

Moreover, there are many grammatical works in the line of Kaccāyana i. e. *Kaccāyanabheda*, *Kaccāyanavaṇṇanā*, *Kaccāyanasāra*, *Kārikā*, *Saddabindu*, *Vaccavācaka*, *Vācakopadesa* and so on. According to a Thai scholar, the manuscripts *of Pali grammatical texts are more than 134.*[46] *Many grammatical treatises still lie buried in manuscripts. Some are reported to have been lost.*[47]

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45 Nām pp. 12, 13

46 PVT p. 23

47 IC p. 195

Place of Rūpasiddhi

Rūpasiddhi is one of the grammatical works in the line of Kaccāyana. It is a standard book on Pali grammar. According to **De Zoysa**, *Rūpasiddhi* is similar to *Payogasiddhi* which is on the line of *Moggallāna-vyākaraṇa.*[48] The span of this treatise is very wide; and the treatise is mature. Rūpasiddhi is called variously as : *Rūpasiddhipakaraṇaṁ, Padarūpasiddhi, Mahārūpasiddhi,* and *Rūpasiddhi-aṭṭhakathā.* Let us consider the propriety of these titles :-

1) *Rūpasiddhipakaraṇaṁ* : 'Rūpasiddhi's composition' or 'the text on Rūpasiddhi'. This occurs as the title of the work and also at the end of the treatise. The word 'pakaraṇa' if used in the title means literary work, composition or book.[49] In Pali it is often used to indicate a text, such as : Abhidhammapakaraṇaṁ, Kathāvatthu-pakaraṇaṁ, Nettipakaraṇaṁ etc.[50]

2) *Padarūpasiddhi* : The author uses this word in the last line of the opening stanza.[51] *Padarūpasiddhi-ṭīkā* has given the meaning of this word as 'Etymology of the part of speech.'[52] It explains the word as follows :-

'Padaṁ catubbidhaṁ vuttaṁ nāmākhyātopasaggañca
nipātañcāti viññūhi asso khalvābhidhāvati'[53]

48 *PLL p. 54 (De Zoysa, quoted in catal, p. 25 f).*

49 *PED p. 379*

50 *STR p. 6*

51 *Rūp T. p. 1 "byattaṁ sukaṇḍaṁ padarūpasiddhiṁ"*

52 *PLC p. 221*

53 *PDṬ p. 24*

"It is said by the learned persons that the word (pada) is fourfold; Nāma, Akhyāta, Upasagga and Nipāta, i. e. 'asso (noun), khalu (nipāta), abhi (upasagga), dhāvati (verb).''

3) *Mahārūpasiddhi*[54] : The meaning is : 'Rūpasiddhi the great'. The preceding word 'mahā' is used to show the importance of the work.

4) *Rūpasiddhi-Aṭṭhakathā*[55] : It is so called because it is a commentary on the *Kaccāyana-Vyākaraṇa*.

5) *Rūpasiddhi* : This name is normally used by the author in the title of the chapters and at the end of the chapters; f. e. 'Rūpasiddhiyaṁ sandhikaṇḍo', 'iti rūpasiddhiyaṁ sandhikaṇḍo paṭhamo', 'rūpasiddhiyaṁ nāmakaṇḍo', 'iti rūpasiddhiyaṁ nāmakaṇḍo dutiyo' etc.

Rūpasiddhi is written by a thera called 'Buddhappiya' or 'Dīpaṅkara'. The author is referred to as 'Bhadanta Buddhappiyācāriya' in the *Padarūpasiddhi-ṭīkā*.[56] The author mentions himself in the colophon :

''Vikkhātānandatheravhayavaragurūnaṁ tampapaṇṇiddhajānaṁ
sisso dīpaṅkarākhyaddamiḷavasumatī dīpaladdhappakāso,
Bālādiccādhivāsanvitayamadhivasaṁ sāsanaṁ jotayī yo
soyaṁ buddhappiyavho yati imamujukaṁ rūpasiddhiṁ akāsi.''[57]

''This perfect *Rūpasiddhi* was composed by that monk who

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54 *CPD Vol. 1 p. 55, HPL p. 634*

55 *PLB p. 105*

56 *S p. 463*

57 *Rūp T. p. 393*

received the title of Buddhappiya and was named Dīpaṅkara, a disciple of Ānanda, the eminent preceptor who was like unto a standard in Tambapaṇṇi, he (Dīpaṅkara) was renowned like a lamp in the Damiḷa country, and being the resident superior there of two monasteries including Bālādicca, caused the Religion to shine forth''.[58]

The other monastery was called 'Cūḷamaṇikamma'[59] or 'Cūḍāmāṇikya.'

Buddhappiya's period has not been fixed yet. It depends on the time of the thera 'Ānanda' whom Buddhappiya ascribes as his teacher himself. Most of the scholars viz. W. **Geiger**, M. **Winternitz**, **Malalasekera** etc. have pointed out that Buddhappiya lived in the second half of thirteenth century.[60] He was a contemporary of the thera 'Vedeha'. The Elder 'Vedeha' was also a pupil of the Elder 'Ānanda Vanaratana'. Buddhappiya is probably the same person as the author of *Pajjamadhu*. It is a poem composed in the praise of the Buddha. At the conclusion of *Pajjamadhu*, he gives his name and pupilage :-

> ''Ānanda-raññā-ratanādi-mahā-yatinda
> niccappabuddha-padumappiya-sevinaṅgī
> buddhappiya-ghana-buddha-guṇappiyena
> theralina racita pajjamadhuṁ pibantu''.

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58 *PLC p. 220*

59 *Sadd be. [Nidānakathā] p. [k.] ''bālādiccassa cūlamaṇikammassa cāti dvinnaṁ pariveṇānaṁ padhānanāyakabhūto. ''*

60 *HPL p. 203, PLL p. 51*

"May they drink deeply of these nectar-like verses (pajjamadhu) made by the bee Buddhappiya, delighted with the Buddha's virtues - who constantly attends upon that lotus, the Venerable Elder Ānanda Vanaratana, heavy-laden with the perfume of his virtues and always in bloom".[61]

Malalasekera has written about the bio-data of Buddhappiya in detail from which we can conclude that Ānanda thera was a disciple of Udumbaragiri Medhaṅkara, the pupil of Sāriputta who is the author of 'Sārattha-dīpanī-ṭīkā'.[62] Ānanda Thera lived probably in the time of Vijayabahu III. He was the teacher of several disciples, who became scholars of note and authors of important compilations. Two of his disciples who are better known as distinguished writers are Coḷiya Dīpaṅkara and Vedeha Thera. Coḷiya Dīpaṅkara or Buddhappiya was a native of Coḷa country in South India but studied in Sri Lanka under Ānanda Vanaratana.[63]

Walpola **Rahula** however has different view about the date of Ānanda Thera, the author of *Mūlaṭīkā*. According to him, Ānanda Thera lived in Polonaruva in the tenth or eleventh century A. D. and had known the *Rūpasiddhi* of Buddhappiya.[64] Further the author of *Moggallāna-Vyākaraṇa* knew *Rūpasiddhi* of Buddhappiya. This means that **Moggallāna** was composed after *Rūpasiddhi* or it was contemporary with *Rūpasiddhi*. We

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61 PLC p. 220 f, JPTS, 1887, p. 16

62 GV v. 48 'Sāriputto nāmācariyo.......sāratthadīpanī nāma ṭīkaṁ.......akāsi.'

63 PLC pp. 210, 211, 220, DPPN pp. 271, 309, 923

64 HBC pp. xxv ii, xxxv

know that the Moggallāna Vyākaraṇa is a new grammatical school belonging to the twelfth century A. D. (1158-1186). Moggallāna disagrees with Kaccāyana about the number of the Pali alphabets. In *Kaccāyana*, the Pali alphabets are fourty-one according to the rule : 'Akkharāpādayo ekacattālīsaṁ.'[65] The alphabets are divided into 8 vowels (sarā) viz. a, ā. i, ī, u, ū, e, o; 32 consonants (byañjanāni) and 'aṁ' which is a Niggahita. The 32 consonants are :- ka, kha, ga, gha, ṅa (ka-vagga), ca, cha, ja, jha, ña (ca-vagga), ṭa, ṭha, ḍa, ḍha, ṇa (ṭa-vagga), ta, tha, da, dha, na (ta-vagga), pa, pha, ba, bha, ma (pa-vagga) and ya, ra, la, va, sa, ha, ḷa. According to Moggallāna, the Pali alphabets are fourty-three 'a ādayo titālisavaṇṇā'.[66] Thus two more vowels et and ôt are included.[67]

Rūpasiddhi, which is the re-arrangement of *Kaccāyana* and which was composed in the 13th century is in dispute with Moggallāna :-

"Adikakkharāvantāni ekatālīsato ito
na buddhavacanānīti dīpetācariyāsabho."[68]

"The teacher had shown that the alphabets (akkhara-s) other than 41 are not the Buddha's words (buddhavacana)."

Thus it is clear that *Rūpasiddhi* was composed after *Moggallāna*.

Besides *Rūpasiddhi*, Buddhappiya also composed a beautiful poem

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65 *B1 p. 1 (rule 2)*

66 *Mogg p. 1 (rule 1)*

67 *CPD p. 11*

68 *Rūp T. p. 3 (rule 2)*

in Sanskritized Pali which contains 104 stanzas[69] in praise of the Buddha. *Rūpasiddhi-ṭīkā* too was written by Buddhappiya himself.[70] In the GV, it is said : 'dīpaṅkaro nāmācariyo rūpasiddhipakaraṇaṁ rūpasiddhiṭīkaṁ sammapañcasuttañceti tividhapakaraṇaṁ akāsi'.[71] In place of the word 'sammapañcasuttaṁ, one finds the word 'Pajjamadhuganthaṁ', according to GV in Burmese script.[72] According to GV, there is also the book called 'sāratthasaṅgaha' composed by Buddhappiya.[73] Buddhappiya had a pupil named 'Siddhattha'. Siddhattha was the author of *Sārasaṅgaha*, a work on Buddhism in prose mixed with verse.[74] He probably lived in between 13th and 14th century. **Malalasekera**, however, called 'Sārasaṅgaha' as 'sāratthasaṅgaha'[75] instead. In the conclusion of the work, Sārasaṅgaha's author himself says that he was a pupil of Buddhappiya.

Buddhappiya's intention to compose the *Rūpasiddhi*, as he has described in the first stanza, is :-

"Bālappabodhatthamujuṁ karissaṁ
byattaṁ sukaṇḍaṁ padarūpasiddhiṁ"[76]

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69 PLC p. 222

70 Ibid. 220 f

71 PTS (1886), p. 338

72 GV pp. 331, 338

73 Ibid. pp. 332, 339

74 PLL p. 45

75 PLC p. 229

76 Rūp T. p. 1

"I (Buddhappiya) shall compose the padarūpasiddhi exhaustively (ujuṁ), transparently (byattaṁ), (having) proper chapters (sukaṇḍaṁ), for the benefit of persons who are ignorant (about grammar)".

The words 'ujuṁ, byattaṁ, sukaṇḍaṁ' indicate the methodology in the composition of the treatise. Moreover, the reason for adopting this methodology is given in the Sandhikappa (chapter on Combination) : 'Akkharakosallaṁ bahūpakāraṁ buddhavacanesu,'[77] 'Having knowledge about the letter (akkhara) is of great use in the Buddha's discourse (Buddhavacana)'. *Padarūpasiddhi-ṭīkā* comments : 'the penetration into the pariyattidhamma (the true doctrine of study) i. e. the *tipiṭaka* together with *aṭṭhakathā*, will be attained when there is knowledge of letters, and there the paṭipattidhamma (the true doctrine of practice) and the paṭivedhadhamma (realizable aspects of the true doctrine) will be penetrated into respectively'.[78] Therefore, the purpose of the methodology followed in the composition of *Rūpasiddhi* is divided mainly into two as follows :-

1. to support the way of learning Pali grammar easily. As the *Mahāsiddhāntakaumudī* is much helpful to understand **Pāṇini**'s grammar,

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77 *Rūp T. p. 1*

78 *PDṬ p. 4 'Akkharakosalle sati tipiṭakasaṅkhātassa......*
pariyatti dhammassādhigamo hoti..........
paṭipattidhammasādhigamo hoti......
paṭivedhadhhammassādhigamo hoti.'

similarly, *Rūpasiddhi* also ia helpful for the study of Kaccāyana grammar.[79]

2. to penetrate into the discourse of the Buddha in pariyattidhamma, paṭipattidhamma and paṭivedhadhamma.

Besides that the author has also touched the five points of writing as :-

"Saññā nimittaṁ kattā ca parimāṇaṁ payojanaṁ
sabbāgamassa pubbeva vattabbaṁ vattumicchatā".

"Before writing the treatise, one should deal with (five points) v.z. saññā, nimitta, kattā, parimāṇa and payojana".

The author of *Rūpasiddhi*, for 'saññā' or nomenclature, [which means declaring the name of text], uses the word 'padarūpasiddhi'. The nimitta is twofold :- i) ajjhattikaṁ nimittaṁ : the internal reason, ii) bāhiraṁ nimittaṁ : the external reason. These two reasons are clear by the word 'bālappabodhatthaṁ'. The word 'bāla' indicates the external reason which means a student who had difficulties about learning and who caused Buddhappiya to compose the treatise. That shows his compassion towards the students. Thus, compassion is the internal reason. With regard to the 'kattā' or authorship, Buddhappiya uses the word 'karissaṁ' which is the 'amhayogakiriyā' (the verb of first person). But the name of the author does not occur in this context. However, the name occurs in the colophon

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79 *"yathā ca pāṇinībyākaraṇassa mahāsiddhāntakomudī bahūpakārā tathevesa rūpasiddhipi kaccāyanabyākaraṇassa hoti'.' Sadd be (Nidānakathā) p. [ḍa].*

of the text. Then comes the parimāṇa or measurements of the contents of the work. Its measurement is indicated by the word 'sukaṇḍaṁ'. This means that this treatise has been made neither very brief nor very extensive. The gain or payojana of the grammatical work is twofold according to the author. It is as follows :- i) Mukhapayojana : Primary gain, ii) Anusaṅgikapayojana : Secondary gain. Among them, understanding of Pali grammar, is the primary gain. The secondary gain is that one can attain the highest position in the Buddhist Dispensation. The *Rūpasiddhi*'s author has shown these two gains by the use of the word 'pabodha' (in 'bālappabodhatthaṁ').[80]

Contents of Rūpasiddhi

Rūpasiddhi is divided into seven chapters :-

1) Sandhikaṇḍo : the chapter on combination. It contains five sections : Saññā or saññābhidhāna, sara, pakati, vyañjana and niggahita. There are fifty-nine aphorisms.

2) Nāmakaṇḍo : the chapter on Nouns. The chapter contains also the declension of pronominals, numerals, personal pronouns; the use of indeclinables and inseparable particles (Opasaggikaṁ padaṁ, nepātikaṁ padaṁ). The aphorisms herein are two hundred and twenty-three in number.

3) Kārakakaṇḍa :- the chapter on syntax. It deals with the forms of nouns which are related to verbs. There are six case-relations i. e.

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80 *PDP. p. 5*

kattukāraka, kammakāraka, karaṇakāraka, sampadānakāraka, apadānakāraka, and ādhārakāraka. There are thirty-three aphorisms in this chapter.

4) Samāsakaṇḍa :- the chapter on Compounds. The compounding of words is dealt upon in sixfold manner i. e. Abyayībhāva, kammadhāraya, digu, tappurisa, bahubbīhi and dvandva. There are thirty-one aphorisms in this chapter.

6) Ākhyātakaṇḍa : the chapter on verbs. It is in three parts as follows : i) vibhattividhāna : the construction of the verbal forms in which pada, purisa, vacana, vibhatti and kāla are to be taken into account. ii) Vikaraṇavidhāna : it deals with the dhātu : (roots) paccaya : (suffix) and vācaka (tense). iii) Dhātupaccayantanaya : It explains the procedure of the formation of the words ending in the 'dhātu-paccaya-s'. This chapter has one hundred and twenty-one aphorisms.

7) Kibbidhānakaṇḍa :- the chapter on verbal derivation. In this chapter, along with the kibbidhāna suffixes, the 'uṇādi' suffixes also are explained. There are one hundred and forty aphorisms in this chapter.

Thus, the number of the aphorisms of *Rūpasiddhi* is six hundred and sixty eight. The number of the aphorisms of *Rūpasiddhi* according to the Thai, Sri Lankan and Myanmarian versions is different. In the Thai and Sri Lankan *Rūpasiddhi*, there are 668 aphorisms. But the aphorisms in Myanmarian one are 684. This, however, does not indicate less or more aphorisms; the number varies just because of inclusion or exclusion of the aphorisms repeated in different contexts. Further, the way of the classification of aphorisms under different sections varies from one another in the

Kaccāyana, Nyāsa and *Rūpasiddhi. Kaccāyana* and *Nyāsa* divided the contents into eight divisions. Each division is called 'kappa' such as Sandhikappa, Nāmakappa etc. Section of a kappa is called 'kaṇḍa' f. e. 'Sandhikappe paṭhamo kaṇḍo', 'Nāmakappe dutiyo kaṇḍo' etc. The topics of the first six divisions of the three texts are similar. The topic of the seventh and eight divisions of *Kaccāyana* and *Nyāsa* is the same as that of the seventh chapter of *Rūpasiddhi.*

However, the number of the aphorisms in the three texts varies. *Kaccāyana* contains 673 aphorisms. *Nyāsa* has 714 aphorisms i. e. 41 aphorisms more than *Kaccāyana.* There are 36 additions of aphorisms in Kārakakappa, 3 in Nāmakappa and 2 in Samāsakappa. But in *Rūpasiddhi,* there are only 668 aphorisms. *Rūpasiddhi* excludes 7 aphorisms from *Kaccāyana* and accepts two aphorisms from *Nyāsa.*

Importance of the three chapters

It has been mentioned before that *Rūpasiddhi* consists of seven chapters. Here, however, as the title indicates, the three chapters i. e. Nāmakaṇḍa (the chapter on Nouns), Samāsakaṇḍa (the chapter on compounds) and Ākhyātakaṇḍa (the chapter on verbs) are the aspects which are selected for study. Let us deal with the significance of these three aspects.

Nāmakaṇḍa (the chapter on Nouns)

Buddhappiya, the author of *Rūpasiddhi,* re-arranges the rules of *Kaccāyana* and gives explanation to make them easy to understand. The author follows *Kaccāyana* and also adds some rules from other treatise for

better understanding. *Rūpasiddhi,* in the second chapter introduces the word 'nāma'. The meaning is 'the designation of matter'. 'Nāma' tends towards the meaning and brings the meaning in itself. This chapter starts with the rule 'Jinavacanayuttaṁ hi' (60) as in *Kaccāyana* (52). Under this rule, we find the following verse :-

Sā māgadhī mūlabhāsā narā yāyādikappikā
brahmāno cassutālāpā sambuddhā cāpi bhāsare.[81]

This verse refers to Pali as the language of Magadha, which was used by the Buddha-s. Then follow the rules about declension of nouns. In Pali, a noun has three genders :- masculine (pulliṅga), feminine (itthiliṅga), neuter (napuṁsakaliṅga). There are two numbers :- singular (ekavacana) and plural (bahuvacana). There are eight cases (vibhatti-s). The word 'purisa' belonging to the masculine gender, ending in 'a' (a-Kāranta), is the first example given in this kaṇḍa.

Let us note how the form 'puriso' is accomplished.

- 'Si' is applied by the rule 'Liṅgatthe paṭhamā' (65).
- The case-ending 'si' is changed into 'o' by the rule 'So' (66) = Purisa + 0.
- The vowel following consonant is dropped by the rule 'saralopo amādesapaccayādimhi saralope tu pakati' (67).
- 'O' is applied after 'S' by the rule 'Naye paraṁ yutte' (14).

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81 For translation see p. 121

Thus, the form 'puriso' is accomplished.

Similar process is followed in plural number and the other words ending in 'a'. In the Nāmakaṇḍa of *Rūpasiddhi*, the first part deals with the masculine noun stems ending in a, ā, i, ī, u, ū and o. The author concludes this part as follows :-

"Puriso guṇavā rājā sā-aggi daṇḍī ca bhikkhu ca
satthā-abhibhū sabbaññū goti pulliṅgasaṅgaho".[82]

The second part of Nāmakaṇa deals with the declension of feminine noun stems ending in ā, i, ī, u, ū, and o. The author concludes this part with the following verse :-

"kaññā ratti nadī itthī mātulānī ca bhikkhunī
daṇḍinī yāgu mātā ca jambū gotitthīsaṅgaho".[83]

The declension of neuter noun stems ending in a, ā, i, ī, u, ū and o are included in the third part. The chapter concludes as follows:-

"cittaṁ kammañca assaddha- mathaṭṭhi sukhakāri ca
āyu gotrabhū dhammaññū cittagoti napuṁsake".[84]

The fourth part, consists of pronominals and numerals. There are twenty-seven words of this type, f. e. sabba, ya, ta, ima, dvi, ti, etc. There are also the words having no gender (aliṅga), like the personal

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82 *For translation see p. 167*

83 *For translation see p. 179*

84 *For translation see p. 184*

pronouns 'tumha, amha'. These words have similar forms in all three genders, f. e. tvaṁ, ahaṁ etc. (tvaṁ pumā, tvaṁ itthī, tvaṁ napuṁsakaṁ).[85]

Rūpasiddhi also deals with the nouns which end in the case-suffixes like 'to' in the sense of 'pañcamī' (ablative), and tra, ttha etc. in the sense of sattamī (locative). Thus, we have the forms like sabbato, rājato, corato, sabbatra, sabbattha etc. The last part of the chapter on Nouns deals with the Upasaggas and Nipātas which also belong to the group of nouns having no genders (aliṅga). They are also called 'indeclinables.' In the conclusion of chapter, the author summarizes by this verse :-

> "Pulliṅgaṁ itthiliṅgañca napuṁsakamathāparaṁ
> tiliṅgañca aliṅgañca nāmikaṁ pañcadhā ṭhitaṁ".[86]

> "The nominal words are fivefold :- i) pulliṅga : masculine, ii) itthīliṅga : feminine, iii) napuṁsakaliṅga- neuter, iv) tiliṅga - having three genders and v) aliṅga- having no gender."

Samāsakaṇḍa : the chapter on compounds

The chapter on compounds starts by mentioning the types of compounds; namely :- i) Abyayībhāva : Adverbial, ii) Kammadhāraya : Appositional, iii) Digu : Numerical, iv) Tappurisa : Determinative, v) Bahubbīhi : Relative and vi) Dvandva : Copulative. These are dealt with as follows :-

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85 Rūp. T. p. 105

86 Ibid. p. 128

'Abhyayībhāva' is a compound having upasagga or nipāta as the first member. The whole of the compound is treated like a noun in neuter gender with a Nominative Case and Singular Number. They are divided into two types i) Upasaggapubbaka : being preceded by upasagga and ii) Nipātapubbaka : being preceded by nipāta. The author of *Rūpasiddhi* has also dealt with the irregular Abhayībhāva compounds. These compounds are not in Neuter gender with Nominative case and singular number. The author refers to the words like 'upanagarassa', 'upanagarasmiṁ', 'anto-avīcimhi', 'bahisāṇiyaṁ' etc.

'Kammadhāraya' is a compound having both members in the same case relation. The first member is thus either a noun or an adjective qualifying the other member. They are of nine types :- i) Visesanapubbapada: adjective is the first member of the compound, f. e. 'mahāpuriso'. ii) Visesanuttarapada : adjective is the second member of the compound f. e. 'naraseṭṭho', etc. iii) Visesanobhayapada : both the members are adjectives f. e. 'katañca akatañca katākataṁ', etc. iv) Upamānuttarapada : the second member indicates comparison f. e. 'munisīho' etc. v) Sambhāvanapubbapada: 'dhammabuddhi', etc. vi) Avadhāraṇapubbapada : 'guṇadhanaṁ', etc. vii) Nipātapubbapada : f. e. 'amanusso', viii) Kupubbapada : The nipāta 'ku' is the first member f. e. 'kuputto', 'kudiṭṭhi' etc.

'Digu' is so called because the first member of a kammadhāraya compound is a numeral. Digu is twofold : i) Samāhāradigu, ii) Asamāhāradigu. The 'tappurisa compound' is sixfold. It is in the six case-endings beginning with the accusative. There are also the tappurisa compounds having different forms other than the six. They are i) amādiparatappurisa and ii) alopatappurisa.

'Bahubbīhi' is a compound having the

They are ninefold : i) dvipada tulyādhikaraṇa, ii) dvipada bhinnādhikaraṇa, iii) tipada, iv) nanipātapubbapada, v) sahapubbapada, vi) upamānapubbapada, vii) saṅkhyobhayapada, viii) disantarāḷattha and ix) byatihāralakkhaṇa. The bahubbīhi compounds have two members in the same case relation and are used in six cases.

Two or more nouns joined by the co-ordinating conjunction 'ca' (and) being in the same case are called 'dvandva'. It is of two types : i) itarītarayoga, ii) Samāhāra. The itarītara dvandva compound is always plural and takes the gender of the last member. The 'samāhāra dvandva compound' always has singular number and neuter gender. This compound is especially used in the sense of limbs of living beings.

The samāhāra dvandva is formed in different senses. In the dvandva compounds of the words denoting rukkha, tiṇa, pasu, dhana, dhañña, janapada etc., singularity and neuter gender are only optionally applicable. When there is the absence of singular, plural is applicable and gender of the latter word is applicable. This is also called 'vikappasamāhāradvandva.'[87]

In the conclusion of the chapter on compounds, the author summarizes by this stanza :-

"pubbuttarubhayaññatthap- padhānattā catubbidho
samāsoyaṁ digukamma- dhārayehi ca chabbidho
duvidho abyayībhāvo navadhā kammadhārayo
digu dvidhā tappuriso aṭṭhadhā navadhā bhave
bahubbīhi dvidhā dvandvo samāso caturaṭṭhadhāti."[88]

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87 *Rūp T. p. 200*

88 *Ibid. p. 202*

"This samāsa is fourfold according to the major members being pubbapada, uttarapada, ubhayapada and aññapada. It is sixfold with the inclusion of digu and kammadhāraya. The abyayībhāva is twofold. The Kammadhāraya is ninefold. The digu is twofold. The tappurisa is eight-fold. The bahubbīhi is ninefold. The dvandva is twofold. Thus, it is thirty-two-fold."

Ākhyātakaṇḍa : The chapter on Verbs

'Ākhyāta' is the pada indicating action (kiriyāpada). The 'ākhyāta's components are eight types namely : Kāla, kāraka, Purisa, vacana, pada, vibhatti, dhātu and paccaya. Kāla or time is divided into three. Kāraka: case-relation or voice, there are three voices : i) Kattukāraka : Active voice, ii) Kammakāraka : passive and iii) Bhāvakāraka : impersonal constructions. Purisa : Person. There are three persons. Vacana : Number. There are two numbers :- ekavacana : singular and bahuvacana : Plural. Pada : There are two padas : i) the parassapada and ii) attanopada. Vibhatti or case-terminations are eightfold as follows :- i) Vattamānā vibhatti : It indicates the present tense (Paccupannakāla). ii) Pañcamī vibhatti : Imperative. iii) Sattamī vibhatti : Potential. iv) Parokkhā vibhatti : These terminations are used to express a past event not experienced by (present) senses. v) Hiyyattanī vibhatti : Past tense. vi) Ajjattanīvibhatti : Aorist. The forms of Aorist terminations are very rare in literature. vii) Bhavissanti vibhatti : Future tense. viii) Kālātipatti vibhatti : Conditional. This topic is concluded by this stanza :-

"pancamī sattamī vatta- mānā sampatināgate
bhavissanti parokkhādi catassotītakālikā."[89]

"The terminations called Pañcami, Sattami, and vattamānā are applicable to present (sampati). The bhavissanti is applicable to the future. The four terminations beginning with 'Parokkha' are applicable to the past."

The second part of the chapter on verbs consists of vikaraṇavidhāna: the procedure of the conjugation. It deals with the roots divided into seven types i. e. i) Bhūvādi. ii) Rudhādi. iii) Divādi. iv) Svādi. v) Kiyādi. vi) Tanādi. vii) Curādi. The author concludes by this verse :-

"Bhūvādi ca rudhādi ca divādi svādayo gaṇā
kiyādi tanādī ca curādi cidhādi sattadhā."[90]

Suffixes are also classified in five divisions :- i) Kattupaccaya, ii) Kammapaccaya, iii) Bhāvapaccaya, iv) Hetukattupaccaya. v) Hetukammapaccaya.

In the final section of the chapter on Verbs, the words ending in 'dhātu-paccayas beginning with 'kha' and ending with 'kārita' are dealt with. When these suffixes are applied to root, the root's meaning is changed. There are also suffixes which change a noun into verb. Also the Kārita suffixes i. e. ṇe, ṇaya, ṇāpe, ṇāpaya are dealt with. They bring the sense of 'cause' (Hetu).

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89 For translation see p. 310

90 For translation see p. 350

This outline of the three chapters would reveal the importance of the grammatical topics covered therein. Accordingly, the present attempt deals with those important topics by way of critical presentation of the text in Devanāgarī script, English translation and critical notes wherever necessary. It may be pointed out that herein *Rūpasiddhi* is appearing for the first time in Devanāgarī which is often convenient for Indian readers. Similarly, the translation of *Rūpasiddhi* also is appearing first time in English.

Outline of the present attempt

In the field of Pali literature, *Rūpasiddhi* has become a constant subject of study in the monasteries. The present attempt is to study and interpret some aspects of *Rūpasiddhi.* The author desires to explore the method of *Rūpasiddhi* in the light of concerned literature. The thesis has four parts as follows :-

1) Text : *Rūpasiddhi* has seven chapters. An attempt is being made here, to study the three chapters as follows :-

1.1) Nāmakaṇḍa : The chapter on Nouns.

1.2) Samāsakaṇḍa : The chapter on compounds.

1.3) Ākhyātakaṇḍa : The chapter on verbs.

As the text of this thesis, these chapters are presented in the 'DEVA-NĀGARI-SCRIPT' first time. The variant readings are recorded as foot-notes.

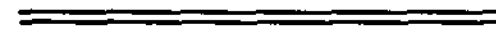
2) Translation : Hereby, *Rūpasiddhi,* though partially, appears in English translation, first of its kind.

3) Notes : Some necessary notes also are presented to explain some rules or examples. Reference may be made to the word 'ekasesa' appearing under the rule 68.

4) Bibliography : The thesis uses not only English sources, but also the editions available in Thai, Sinhalese and Burmese Scripts. The Bibliography covers detailed descriptions of the sources.

Thus, the objective of this thesis is to study **Buddhappiya**'s treatment of nouns, compounds and verbs. It is hoped that this would be the pioneer leading to the further study of remaining aspects of *Rūpasiddhi.*

In the translation part, the Pali sutta is preceded by teo numbers; the first number indicates the rule number in the *Kaccāyana Vyākaraṇa*, whereas the second one indicates the rule number according to *Rūpasiddhi.*



रूपसिद्धियं नामकण्डो ।

अथ नामिकविभत्यवतारो वुच्चते ।

अत्थाभिमुखं नमनतो अत्तनि चत्थस्स नामनतो नामं; दब्बाभिधानं । तं पन दुविधं अन्वत्थरूळ्हिवसेन, तिविधं पुमित्थीनपुंसकलिङ्गवसेन; यथा - रुक्खो, माला, धनं ।

चतुब्बिधं सामञ्ञगुणकिरियायदिच्छावसेन; यथा - रुक्खो, नीलो, पाचको सिरिवड्ढोति आदि ।

अट्ठविधं अवण्णिवण्णुवण्णोकारनिग्गहितन्तपकतिभेदेन । तत्थ पठमं अकारन्तम्हा पुल्लिङ्गा जातिनिमित्ता पुरिससद्दा स्यादिविभत्तियो परा योजियन्ते ।

(६०) जिनवचनयुत्तं हि ।

अधिकारोयं; तत्थ पञ्चमारे जित्वाति जिनो; बुद्धो । जिनस्स वचनं जिनवचनं । तस्स जिनवचनस्स युत्तं जिनवचनयुत्तं; तेपिटकस्स बुद्धवचनस्स मागधिकाय सभावनिरुत्तिया युत्तं अनुरूपमेवाति इदं अधिकारत्तं वेदितब्बं ।

सा मागधी मूलभासा; नरा यायादिकप्पिका,
ब्रह्मानो, चस्सुतालापा, सम्बुद्धा चापि भासरे ।

अधिकारो पन तिविधो सीहगतिकमण्डूकगतिक यथानुपुब्बिकवसेन । अयम्पन सीहगतिको पुब्बापरलोकनतो, यथानुपुब्बिकोयेव वा । सक्कतविसदिसं कत्वा जिनवचनानुरूपतो पकतिट्ठपनत्थं परिभासमाह ।

(६१) लिङ्गञ्च निपच्चते ।[१]

लिङ्गं पाटिपदिकं; यथा यथा जिनवचनयुत्तं हि लिङ्गं, तथा तथा इध लिङ्गञ्च निपच्चते ठपीयति । चसद्देन धातवो चाति, जिनवचनानुरूपतो पुरिस इति लिङ्गे[२] ठपिते; ततो तस्स धातुप्पच्चयविभत्तिवज्जितस्स अत्थवतो सद्दस्स परसमञ्ञा पयोगेति परिभासतो लिङ्गसञ्ञायं ।

इतो परं विभत्तिप्पच्चयादिविधाने सब्बत्थ लिङ्गग्गहणमनुवत्तते ।

(६२) ततो च विभत्तियो ।

ततो जिनवचनयुत्तेहि लिङ्गेहि परा विभत्तियो होन्ति । चसद्दग्गहणेन तवेतूनादिपच्चयन्तनिपाततोपि ।

कम्मादिवसेन च एकत्तादिवसेन च लिङ्गत्थं विभजन्तीति विभत्तियो । का च पन ता विभत्तियो ?। विभत्तियोति अधिकारो ।

१. निपज्जते-म   २. पोराणपोत्थके पुरिसइत्थीलिङ्गे इति दिस्सति ।

(६३) सियो अंयो नाहि सनं स्माहि सनं स्मिंसु।

स्यादयो द्विसत्त विभत्तियो नाम होन्ति तत्थ: सि यो इति पठमा, अंयो इति दुतिया, ना हि इति ततिया, स नं इति चतुत्थी, स्मा हि इति पञ्चमी, स नं इति छट्ठी, स्मिं सु इति सत्तमी।

इदम्पन सञ्ञाधिकारपरिभासाविधिसुत्तेसु सञ्ञासुत्तन्ति दट्ठब्बं. वुत्तं हि वुत्तियं विभत्ति इच्चनेन क्वत्थो ? अम्हस्स ममं सविभत्तिस्स सेति। इतरथा पुरिमसुत्तेन एकयोगो कातब्बोति; एत्थ च पठमादिवोहारो एकवचनादिवोहारं च अन्वत्थवसेन परसमञ्ञावसेन वा सिद्धोति वेदितब्बो।

एकस्स वचनं एकवचनं, बहुन्नं वचनं बहुवचनं, द्विन्नं पूरणी दुतियाति आदि। इतरथा पुरिमसुत्ते चसद्देन सञ्ञाकरणे अप्पकतनिरत्थकविधिप्पसङ्गो सिया। जिनवचनयुत्तं हि, लिङ्गञ्च निपच्चतेति च वत्तते। इध पन पदनिप्फादनम्पि जिनवचनस्साविरोधेनाति ञापेतुंपरिभासन्तरमाह।

(६४) तदनुपरोधेन।

यथा यथा तेसं जिन वचनानं उपरोधो न होति, तथा तथा इध लिङ्गं चसद्देनाख्यातञ्च निपच्चते निप्फादियतीति अत्थो। तेनेव इध च आख्याते च द्विवचनाग्गहणं सक्कतविसदिसतो विभत्तिप्पच्चयादिविधानञ्च कतन्ति दट्ठब्बं।

तत्थ अविसेसेन सब्बस्यादिविभत्तिप्पसङ्गे सति वत्तिच्छानुपुब्बिका सद्दप्पवत्तीति वत्तिच्छावसा।

(६५) लिङ्गत्थे पठमा।

लिङ्गत्थाभिधानमत्ते पठमाविभत्ति होतीति पठमा। तत्थापि अनियमेनेकवचनबहुवचनप्पसङ्गे एकम्हि वत्तब्बे एकवचनन्ति परिभासतो लिङ्गत्थस्सेकत्तवचनिच्छायं पठमेकवचनं - सि। अतो नेनाति इतो अतोति वत्तते, लिङ्गग्गहणञ्च।

(६६) सो।

सि ओ इति द्विपदमिदं। लिङ्गस्स अकारतो परस्स सिवचनस्स ओकारो होति।

सुत्तेसु हि पठमानिद्दिट्ठस्स कारियिनो छट्ठिविपरिणामेन विवरणं आदेसापेक्खन्ति दट्ठब्बं।

एत्थ च: सीति विभत्ति गय्हते विभत्तिविधिप्पकरणतो, ततो च विभत्तियोति इतो विभत्तिग्गहणानुवत्तनतो वा; एवं सब्बत्थ स्यादीनं कारियविधाने विभत्तिनमेवाति' दट्ठब्बं।

'वा परो असरूपा'ति परलोपे सम्पत्ते तदपवादेन पुब्बलोपमाह।

(६७) सरलोपो अमादेसप्पच्चयादिम्हि सरलोपे तु पकति।

पुब्बसरस्स लोपो होति अंवचने आदेसप्पच्चयादिभूते च सरे परे, सरलोपे कते तु परसरस्स पकतिभावो होति। एत्थं च: सरलोपेति पनग्गहणं इमिनाव कतसरलोपनिमित्तेयेव परसरविकारे सम्पत्ते पकतिभावत्थं। परसरस्स पकतिभावविधानसामत्थियतो अमादेसप्पच्चयादिभूते सरे परेति सिद्धं।

त्यादिविभत्तियो चेत्थ पच्चयत्तेन गय्हरे
आदिग्गहणमाख्यात कितादीस्वागमत्थिदं
पच्चयसाहचरिया चादेसो पकतीपरो
पदन्तसरलोपो न तेनब्भाहादिके परे।

तुग्गहणं भिक्खुनिआदीसु सरलोपनिवत्तनत्थं। 'नये परं युत्ते'ति परं नेतब्बं। पुरिसो तिट्ठति।

पुरिसो च पुरिसो चाति पुरिसा। पुरिस पुरिसाति वत्तब्बे-

(६८) सरूपानमेकसेस्वसकिं।

सरूपानं समानरूपानं पदब्यञ्जनानं मज्झे एकोवसिस्सते, अञ्ञे लोपमापज्जन्ते। असकिन्ति एकसेसो। एत्थ चः पुनासकिग्गहणं एकविभत्तिविसयानमेवासकिम्पयोगे एवायन्ति दस्सनत्थं। न च विच्छापयोगेतिप्पसङ्गो। 'वग्गा पञ्चपञ्चसो मन्ता'ति एत्थ पञ्चपञ्चसोति निद्देसेनेव विच्छाप्पयोगे सिद्धिया ञापितत्ता, अथवा सहवचनिच्छायमयमेकसेसो।

योगविभागतो चेत्थ एकसेस्वसकिं इति
विरूपेकसेसो होति वा पितूनन्ति आदिसु।

तथेव[1] लिङ्गत्थस्स बहुत्तवचनिच्छायं बहुम्हि वत्तब्बे बहुवचनन्ति पठमाबहुवचनं - यो। पुरिस - यो इतीध। अतो चाति पवत्तते।

(६९) सब्बयोनीनमाए।

अकारन्ततो लिङ्गम्हा परेसं सब्बेसं पठमायोनीनं दुतियायोनिनञ्च यथाक्कमं आकारेकारादेसा होन्ति वाति आकारो। सब्बग्गहणं सब्बादेसत्थं। सरलोपादि पुरिमसदिसमेव। पुरिसा तिट्ठन्ति।

वा इच्चेव। रूपा रूपानि, अग्गयो मुनयो। वासद्दोयं ववत्थितविभासत्थोः तेन चेत्थ

निच्चमेव च पुल्लिङ्गे, अनिच्चञ्च नपुंसके
असन्तज्झेकतत्ते तु विधिं दीपेति वासुति।

तथेवालपनवचनिच्छायं लिङ्गत्थे पठमाति पवत्तते।

(७०) आलपने च।

अभिमुखं कत्वा लपनं आलपनं; सम्बोधनं, तस्मिं आलपनत्थाधिके लिङ्गत्थाभिधानमत्ते च पठमाविभत्ति होति। पुरे विय एकवचनादि। पुरिस - सि इच्चत्र -

(७१)आलपने सि गसञ्ञो।

आलपनत्थे विहितो सि गसञ्ञो होतीति गसञ्ञायं। भो गे तूति इतो गेति वत्तते।

(७२) अकारपिताद्यन्तानमा।

लिङ्गस्स सम्बन्धी अकारो च पितुसत्थु इच्चेवमादीनमन्तो च आकारत्तमापज्जते गे परे।

गे रस्समीति पवत्तते।

(७३) आकारो वा।

लिङ्गस्स सम्बन्धी आकारो रस्समापज्जते गे परे विकप्पेन। अदूरट्ठस्सालपनेवायं।

(७४) सेसतो लोपं गसिपि।

सो सिं स्या च[2], सखतो गस्से वा, घते चाति एवमादीहि निद्दिट्ठेहि अञ्ञो सेसो नाम; ततो सेसतो लिङ्गम्हा गसि

इच्चेते लोपमापज्जन्ते। अपिग्गहणं दुतियत्थसम्पिण्डनत्थं। एत्थ च: सतिपि सिग्गहणे ग इति वचनमेव आपकमञ्ञत्थापि सिग्गहणे आलपनाग्गहणस्स। केचि आलपनाभिब्यत्तिया भवन्तसद्दं वा हेसद्दं वा पयुज्जन्ते। भो पुरिस तिट्ठ, भो पुरिसा वा। बहुवचने न विसेसो: भवन्तो पुरिसा तिट्ठथ। तथेव कम्मत्थवचनिच्छायं वाति वत्तते।

(७५) यं करोति तं कम्मं।

यं वा करोति, यं वा विकरोति, यं वा पापुणाति; तं कारकं किरियानिमित्तं कम्मसञ्ञं होति।

(७६) कम्मत्थे दुतिया।

कम्मत्थे दुतियाविभत्ति होति। पुरे विय दुतियेकवचनं - अं। सरलोपोति आदिना सरे लुत्ते दीघन्ति दीघे सम्पत्ते पकतिभावो च। पुरिसं पस्स। बहुवचने सब्बयोनीनमाएति योवचनस्सेकारो। पुरिसे पस्स। तथेव कत्तुवचनिच्छायं-

(७७) यो करोति स कत्ता।

यो अत्तप्पधानो किरियं करोति, सो कत्तुसञ्ञो होति। ततियाति वत्तते।

(७८) कत्तरि च।

कत्तरि च ततियाविभत्ति होतीति। ततियेकवचनं - ना।

(७९) अतो नेन।

एनाति अविभत्तिकनिद्देसो, अकारन्ततो लिङ्गम्हा परस्स नावचनस्स एनादेसो होति। सरलोपादि। पुरिसेन कतं। बहुवचनम्हि-

(८०) सुहिस्वाकारो ए।

सु हि इच्चेतेसु विभत्तिरूपेसु परेसु लिङ्गस्स सम्बन्धी अकारो एत्तमापज्जते।

(८१) स्माहिस्मिंनं म्हाभिम्हि वा।

सब्बतो लिङ्गम्हा स्माहिस्मिं इच्चेतेसं यथाक्कमं म्हाभिम्हि इच्चेते आदेसा होन्ति वा।पुरिसेभि, पुरिसेहि कतं। तथेव करणवचनिच्छायं-

(८२) येन वा करियते तं करणं।

ये वा करियते, येन वा पस्सति, येन वा सुणाति; तं कारकं करणसञ्ञं होति।

(८३) करणे ततिया।

करणकारके ततियाविभत्ति होति। सेसं कत्तुसमं। आविट्ठेन पुरिसेन सो पुञ्ञं करोति। पुरिसेभि पुरिसेहि। तथेव सम्पदानवचनिच्छायं-

(८४) यस्स दातुकामो रोचते धारयते वा तं सम्पदानं।

यस्स वा दातुकामो, यस्स वा रोचते, यस्स वा धारयते; तं कारकं सम्पदानञ्ञं होति।

(८५) सम्पदाने चतुत्थी।

(८६) सागमो से ।

सब्बतो लिङ्गम्हा सकारागमो होति से विभत्तिम्हि परे। पुरिसस्स धनं ददाति। बहुवचनम्हि - दीघन्ति वत्तते।

(८७) सुनंहिसु च ।

सु नं हि इच्चेतेसु परेसु लिङ्गस्स अन्तभूता सब्बे रस्ससरा दीघमापज्जन्ते, चग्गहणमिकारुकारानं क्वचि निवत्तनत्थं। पुरिसानं। तथेवापादानवचनिच्छायं -

(८८) यस्मादपेति भयमादत्ते वा तदपादानं ।

यस्मा वा अवधिभूता अपेति, यस्मा वा भयं, यस्मा वा आदत्ते; तं कारकं अपादानसञ्ञं होति।

(८९) अपादाने पञ्चमी ।

अपादानकारके पञ्चमीविभत्ति होति। पञ्चमिया एकवचनं - स्मा। अतो सब्बेसं आएति पवत्तते।

(९०) स्मास्मिंनं वा ।

अकारन्ततो लिङ्गम्हा सब्बेसं समास्मिं इच्चेतेसं यथाक्कमं आकारेकारादेसा होन्ति वा, अञ्ञत्थ म्हादेसो। पुरिसा अपेति, पुरिसम्हा पुरिसस्मा। बहुवचने सब्बत्थ ततियासमं, हिस्स भिआदेसो होति। पुरिसेभि पुरिसेहि अपेति। तथेव सामिवचनिच्छायं -

(९१) यस्स वा परिग्गहो तं सामि ।

यस्स वा परिग्गहो तं सामिसञ्ञं होति।

(९२) सामिस्मिं छट्ठी ।

सामिस्मिं छट्ठीविभत्ति होति। ठपेत्वा आयादेसं सब्बत्थ चतुत्थीछट्ठीनं समानं रूपं। पुरिसस्स एतं धनं, पुरिसानं।

तथेव ओकासवचनिच्छायं -

(९३) योधारो तमोकासं ।

यो कत्तुकम्मानं किरियाय आधारो, तं कारकं ओकाससञ्ञं होति।

(९४) ओकासे सत्तमी ।

ओकासकारके सत्तमीविभत्ति होति। सत्तमिया एकवचनं - स्मिं। तस्स स्मास्मिनं वाति एकारो, म्हिकारादेसो च। पुरिसे पतिट्ठितं, पुरिसम्हि पुरिसस्मिं। बहुवचने सुहिस्वाकारो एति एकारो। पुरिसेसु।

पुरिसो, पुरिसा; भो पुरिस भो पुरिसा वा, भवन्तो पुरिसा; पुरिसं, पुरिसे; पुरिसेन, पुरिसेभि पुरिसेहि; पुरिसस्स, पुरिसानं; पुरिसा पुरिसम्हा पुरिसस्मा, पुरिसेभि पुरिसेहि; पुरिसस्स, पुरिसानं, पुरिसे पुरिसम्हि पुरिसस्मिं, पुरिसेसु।

तथा सुगतो, सुगता; भो सुगत भो सुगता वा, भवन्तो सुगता; सगुतं, सुगते; सुगतेन, सुगतेभि सुगतेहि; सुगतस्स, सुगतानं; सुगता सुगतम्हा सुगतस्मा, सुगतेभि सुगतेहि; सुगतस्स सुगतानं; सुगते सुगतम्हि सुगतस्मिं, सुगतेसु।

एवं - सुरासुरनरोरगनागयक्खा,

गन्धब्बकिन्नरमनुस्सपिसाचपेता,

आलोक लोक निलयानिल चागयोगा,

वायामगामनिगमागमधम्मकामा,

संघोघघोसपटिघासवकोधलोभा,

सारम्भथम्भमदमानपमादमक्खा,

पुन्नागपूगपनसासनचम्पकम्बा,

हिन्तालतालबकुलज्जुनकिंसुका च,

मन्दारकुन्दपुचिमन्दकरञ्जरुक्खा,

ञेय्या मयूरसकुणण्डजकिञ्चहंसा

इच्चादयोपि। [1]मनोगणादिस्स तु ना स स्मा स्मिंसु विसेसो। अञ्ञत्थ पुरिससमं।

मनो, मना; हे मन हे मना वा, भवन्तो मना; मनं, मने। वाति वत्तते।

(९५) मनोगणादितो स्मिंनानमिआ।

मनोप्पभुतिगणो मनोगणो: मनोगणादितो स्मिंना इच्चेतेसं यथाक्कमं इकाराकारादेसा होन्ति वा। आदिग्गहणेन बिलपदादितोपि। मनागणदितोति वत्तते।

(९६) स सरे वागमो।

एतेहेव मनोगणादीहि सरे परे सागमो होति वा। मनसा मनेन। ववत्थितविभासत्थोयं वासद्दो। तेन मनो मना मनं मने मनआयतनन्ति आदीसु न होति। मानसिकं चेतसिकन्ति आदीसु निच्चं। मनेभि मनेहि। वाति[2] वत्तते।

(९७) सस्स चो।

मनोगणादितो परस्स सस्स विभत्तिस्स ओकारो होति वा, सागमो। मनसो मनस्स, मनानं; मना मनम्हा मनस्मा, मनेभि मनेहि, मनसो मनस्स, मनानं, मनसि मने मनम्हि मनस्मिं, मनेसु।

एवं वचो वयो तेजो, तपो चेतो तमो यसो,

अयो पयो सिरो छन्दो, सरो उरो रहो अहोइच्चादि मनोगणो।

गुणवन्तुसद्दस्स भेदो गुणवन्तु - सि इतीध। सविभत्तिस्स न्तुस्सन्तो, सब्बस्सेव न्तुस्साति च अधिकारो।

(९८) आ सिम्हि।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स आआदेसो होति सिम्हि विभत्तिम्हि। गुणवा।

योम्हि पठमे सीहगतिया वाति पवत्तते।

(९९) न्तुस्सन्तो।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स न्तोआदेसो होति वा योम्हि पठमे। गुणवन्तो तिट्ठन्ति।

सूनंहिसूति अत्तन्ति पवत्तते।

(१००) न्तुस्सन्तो योसु च।

न्तुपच्चयस्स अन्तो उकारो अत्तमापज्जते सुनंहियो इच्चेतेसु। चग्गहणेन अञ्ञेसु अं ना स्मा स्मिंसु च गुणवन्ता, छट्ठिया सिद्धेपि अन्तादेसे पुन अन्तग्गहणकरणतो योनं इकारो च क्वचि गुणवन्ति। अमीति वत्तते।

(१०१) अवण्णा च गे।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स अं अ आ आदेसा होन्ति गे परे। भो गुणवं भो गुणव भो गुणवा, भवन्तो गुणवन्तो गुणवन्ता, गुणवन्तं, गुणवन्ते। वाति वत्तते।

(१०२) तोतिता सस्मिंनासु।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स तोतिता आदेसा होन्ति वा सस्मिंना इच्चेतेसु यथासङ्ख्यं। गुणवता गुणवन्ते· गुणवन्तेभि गुणवन्तेहि।

(१०३) न्तुस्स से वा।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स न्तस्स इच्चयमादेसो होति वा से विभत्तिम्हि। गुणवन्तस्स गुणवतो।

(१०४) नंम्हि तं वा।

सब्बस्सेव न्तुपच्चयस्स सविभत्तिस्स तंआदेसो होति वा नंम्हि विभत्तिम्हि। गुणवतं गुणवन्तानं।

अम्हतुम्हन्तु इच्चादिना स्मावचनस्स नाब्यपदेसो। गुणवता गुणवन्ता गुणवन्तम्हा गुणवन्तस्मा, गुणवन्तेभि गुणवन्तेहि; गुणवन्तस्स गुणवतो, गुणवतं गुणवन्तानं; गुणवति गुणवन्ते गुणवन्तम्हि गुणवन्तस्मिं, गुणवन्तेसु। एवं गणवा, कुलवा, फलवा, यसवा, धनवा, सुतवा, चागवा, हिमवा, बलवा, सीलवा, पञ्ञवा इच्चादयो।

हिमवन्तुसद्दतो सिम्हि कते - अत्तं न्तुस्सन्तोति पवत्तते।

(१०५) सिम्हि वा।

न्तुपच्चयस्स अन्तो अत्तं होति वा सिम्हि विभत्तिम्हि-इति अत्तं। हिमवन्तो, हिमवा। सेसं गुणवन्तुसमं।

पुन वाग्गहणकरणं हिमवन्तुसद्दतो अञ्ञत्र अत्तनिसेधनत्थं, ववत्थितविभासत्थोयं वासद्दो, तेन गुणवन्तादीसु नातिप्पसङ्गो। एवं सतिमा, धितिमा, गतिमा, मतिमा, मुतिमा, मुत्तिमा, जुतिमा, सिरिमा, हिरिमा, थुतिमा, रतिमा, यतिमा, सुचिमा, कलिमा, बलिमा, कसिमा, रुचिमा, बुद्धिमा, चक्खुमा, बन्धुमा, हेतुमा, सेतुमा, केतुमा, राहुमा, भाणुमा, खाणुमा, विज्जुमा इच्चादयो। तत्थ सतिमन्तुबन्धुमन्तुसद्दानं अंसेसु रूपभेदो। अत्तं न्तुस्साति पवत्तते।

(१०६) सब्बस्स वा अंसेसु।

सब्बस्सेव न्तुपच्चयस्स अत्तं होति वा अंस इच्चेतेसु। इधापि वासद्दस्स ववत्थितविभासत्ता नातिप्पसङ्गो। सतिमं सतिमन्तं, बन्धुमं बन्धुमन्तं, सतिमस्स सतिमतो सतिमन्तस्स, बन्धुमस्स बन्धुमतो बन्धुमन्तस्स। सेसं समं।

गच्छन्तसद्दस्स भेदो; गच्छन्त-सि। वाति वत्तते।

(१०७) सिम्हि गच्छन्तादीनं न्तसद्दो अं।

गच्छन्त इच्चेवमादीनं अन्तप्पच्चयन्तानं न्तसद्दो अं रूपं आपज्जते वा सिम्हि विभत्तिम्हि। सरलोपसिलोपो। सो गच्छं गच्छन्तो वा गण्हाति। गच्छन्तादीनं न्तसद्दोति पवत्तमाने-

ते गच्छन्तो गच्छन्ता; भो गच्छं भो गच्छ भो गच्छा, भवन्तो गच्छन्तो गच्छन्ता; (गच्छं) गच्छन्तं, गच्छन्ते; गच्छता गच्छन्तेन, गच्छन्तेभि गच्छन्तेहि; गच्छतो गच्छन्तस्स, गच्छतं गच्छन्तानं; गच्छता गच्छन्तम्हा गच्छन्तस्म गच्छन्तेभि गच्छन्तेहि; गच्छतो गच्छन्तस्स, गच्छतं गच्छन्तानं; गच्छति गच्छन्ते गच्छन्तम्हि गच्छन्तस्मिं, गच्छन्तेसु

एवं महं चरं तिट्ठं, ददं भुञ्जं सुणं पचं,
जयं जीरं वचं मीयं, सरं कुब्बं जपं वजं-इच्चादयो।

भवन्तसद्दस्स ग यो ना स वचनेसु विसेसो। सो भवं। भवतोति वत्तते --

(१०९) ओभावो क्वचि योसु वकारस्स।

भवन्त इच्चेतस्स वकारस्स ओभावो होति क्वचि यो इच्चेतेसु। ते भोन्तो भवन्तो भवन्ता।

भवतोति पवत्तते।

(११०) भो गे तु।

सब्बस्सेव भवन्तसद्दस्स भोआदेसो होति गे परे। तुसद्दग्गहणेन भन्ते भोन्तादि च। गलोपो। भो भन्ते भोन्त भोन्ता भोन्तो भवन्तो भवन्ता; भवन्तं, भोन्ते भवन्ते। नासेसु ओभावी क्वचीति योगविभागेन ओभावो। भोता भवता भवन्तेन भोतो भवतो भवन्तस्स इच्चादि।

(१११) भदन्तस्स भद्दन्त भन्ते।

सब्बस्सेव भदन्तसद्दस्स भद्दन्त भन्ते इच्चेते आदेसा होन्ति क्वचि गे परे योसु च। भो भद्दन्त भन्ते भदन्त भदन्ता वा इच्चादि पुरिसद्दसमं।

(११२) सन्तसद्दस्स सो भे बो चन्ते।

सब्बस्सेव सन्तसद्दस्स ससद्दादेसो होति भकारे परे अन्ते च बकारागमो होति।

चसद्दग्गहणेन अभकारेपि समासे क्वचि सादेसो। सब्भि। भेति किं ? सन्तेहि। सेसं गच्छन्तसद्दसमं।

अत्थि राजब्रह्मअत्तसखसद्दादीनं भेदो। तथेव स्यादुप्पत्ति, राज-सि इति ठिते-

ब्रह्मत्तसखराजादितोति अधिकारो।

(११३) स्या च।

ब्रह्म अत्त सख राजइच्चेवमादितो सिवचनस्स आकारो होति। आदिसद्देन आतुमादिसद्दता च। सरलोपादि। राजा तिट्ठति।

(११४) योनमानो।

ब्रह्मत्तसखराजादितो योनं आनोआदेसो होति। राजानो तिट्ठन्ति; भो राज भो राजा, भवन्तो राजानो। वाति वत्तते।

(११५) ब्रह्मत्तसखराजादितो अमानं।

ब्रह्मादीहि परस्स अंवचनस्स आनं होति वा। राजानं पस्स राजं वा, राजानो।

सविभत्तिस्स राजस्साति पवत्तते।

(११७) राजस्स राजू सुनंहिसु च।

सब्बस्स राजसद्दस्स राजूआदेसो होति सुनंहि इच्चेतेसु वचनेसु। चसद्दो विकप्पनत्थो। सुनंहिसु चाति दीघो। राजू राजूहि राजेभि राजेहि वा। सविभत्तिस्साति अधिकारो।

(११८) राजस्स रञ्ञोराजिनो से।

सब्बस्सेव राजसद्दस्स सविभत्तिस्स रञ्ञोराजिनो इच्चेते आदेसा होन्ति से विभत्तिम्हि। रञ्ञो राजिनो देहि।

राजस्साति पवत्तते।

(११९) रञ्ञं नंम्हि वा।

मब्बस्सेव राजसद्दस्स सविभत्तिस्स रञ्ञंआदेसो होति वा नंम्हि विभत्तिम्हि। रञ्ञं राजूनं राजानं।

पञ्चमियं-

(१२०) अम्हतुम्हन्तुराजब्रह्मत्तसखसत्थु-

-पितादीहि स्मा नाव।

अम्हतुम्हन्तुराजब्रह्मत्तसखसत्थुपितु इच्चेवमादीहि स्मावचनं ना इव दट्ठब्बन्ति स्मावचनस्स नाब्यपदेसो। अतिदेसो पन छब्बिधो।[१]

वुत्तञ्च-

ब्यपदेसो निमित्तञ्च तं रूपं तंसभावता
सुत्तञ्चेव तथा कारि - यातिदेसोति छब्बिधोति।

तत्रायं ब्रह्मत्तसखादीसु पाठसामत्थियतो रूपातिदेसो। सेसं ततियासमं। रञ्ञा अपेति, राजूभि राजूहि राजेभि राजेहि; रञ्ञो राजिनो सन्तकं, रञ्ञं राजूनं राजानं। राजस्साति वत्तते।

(१२१) स्मिंम्हि रञ्ञे राजिनि।

सब्बस्सेव राजसद्दस्स सविभत्तिस्स रञ्ञे राजिनि इच्चेते आदेसा होन्ति स्मिंम्हि विभत्तिम्हि। रञ्ञे राजिनि पतिट्ठितं, राजूसु, राजेसु। ब्रह्मसद्दस्स च ग ना स स्मिंसु विसेसो। ब्रह्मा, ब्रह्मानो। आलपने च - एति वत्तते।

(१२२) ब्रह्मतो गस्स च।

ब्रह्मसद्दतो गस्स च एकारो होति। चसद्दगहणं एगहणानुकड्ढनत्थं। भो ब्रह्मे भवन्तो ब्रह्मानो; ब्रह्मानं ब्रह्मं ब्रह्मानो। विपरिणामेन ब्रह्मस्स अन्तोति पवत्तते।

(१२३) उत्तं सनासु।

ब्रह्मसद्दस्स अन्तो उत्तमापज्जते सना इच्चेतेसु वचनेसु। उत्तमीति भावनिद्देसो कत्थचि अभावदस्सनत्थो। ब्रह्मुना ब्रह्मेभि ब्रह्मेहि। सस्मिं उत्ते कते, इवण्णुवण्णा झलाति झलसञ्ञायं-

(१२४) झलतो सस्स नो वा।

उत्तमीति योगविभागेन अञ्ञत्थापि उत्तं।

पञ्चमियं नाभावातिदेसो। ब्रह्मुना, ब्रह्मेभि ब्रह्मेहि; ब्रह्मुनो ब्रह्मस्स, ब्रह्मानं ब्रह्मूनं वा।

(१२५) ब्रह्मतो तु स्मिं नि।

ब्रह्मसद्दतो स्मिंवचनस्स नि होति। तुसद्देन कम्मचम्ममुद्धादितो च क्वचि। ब्रह्मनि, ब्रह्मेसु। अत्तसद्दस्स ततियादीस्वेव विसेसो। अत्ता, अत्तानो, भो अत्त भो अत्ता, भवन्तो अत्तानो; अत्तानं अत्तं, अत्तानो। नाम्हि अ कम्मन्तस्स चाति एत्थ चसद्देन अत्तन्तस्स अत्तं वा। अत्तना अत्तेन वा।

(१२६) अत्तन्तो हिस्मिमनत्तं।

अत्तसद्दस्स अन्तो अनत्तमापज्जते हिस्मिं परे। अत्तनेभि अत्तनेहि। ततो अत्ततोति पवत्तते।

(१२७) सस्स नो।

ततो अत्तसद्दतो सस्स विभत्तिस्स नो होति। अत्तनो, अत्तानं।

(१२८) स्मा ना।

ततो अत्तसद्दतो स्मावचनस्स ना होति। अत्तना अपेति। नाभावातिदेसेनेव सिद्धेपि उत्तरसुत्तेन एकयोगमकत्वा भिन्नयोगकरणं अत्थन्तरविञ्ञापनत्थं। तेन अत्तन्ततकारस्स रकारो जकारे क्वचि। अत्रजो अत्तजो वा। अत्तनेभि अत्तनेहि; अत्तनो, अत्तानं। अत्ततोति वत्तते।

(१२९) ततो स्मिं नि।

ततो अत्तसद्दतो स्मिंवचनस्स नि होति। अत्तनि, अत्तनेसु। सखसद्दस्स भेदो। सखा सखानो। योनमीति वत्तते।

(१३०) सखतो चायोनो।

सखसद्दतो योनं आयोनोआदेसा च होन्ति। सखायो।

(१३१) सखन्तस्सि नोनानंसेसु।

सखसद्दन्तस्स इकारादेसो होति नोनानंस इच्चेतेसु परेसु। सखिनो तिट्ठन्ति। आलपने गसञ्ञायं-

(१३२) सखतो गस्से वा।

सखतो गस्स अकारआकार इकारईकारएकारादेसा होन्ति। वासद्देन पन अञ्ञस्मापि क्वचि एकारो। यथा - भद्दन्ते इसेति आदि। अ च आ च इ च ई च ए चातिपि ए, पुब्बसरानं कमेन लोपो। भो सख भो सखा भो सखि भो सखी भो सखे, भवन्तो सखानो सखायो सखिनो।

सखन्तस्स आरो चाति पवत्तते।

(१३३) सुनमंसु वा।

सखन्तस्स आरो होति वा सुनंअं इच्चेतेसु परेसु। सखारं सखानं सखं, सखानो सखायो सखिनो; सखिना।

सखन्तस्साति वत्तते।

(१३४) आरो हिम्हि वा।

वाति नो। सखिनो सखिस्स, सखारानं सखीनं। स्मावचनस्स नाभावो। सखिना, सखारेभि सखारेहि सखेभि सखेहि, सखिनो सखिस्स, सखारानं सखीनं। सखतोति वत्तते।

(१३५) स्मिमे।

सखतो स्मिंवचनस्स एकारो होति। निच्चत्थोयमारम्भो। सखे, सखारेसु सखेसु। आतुमसद्दस्स पठमादुतियासु अत्तसद्दस्सेव रूपनयो। आतुमा, आतुमानो, भो आतुम भो आतुमा, भवन्तो आतुमानो, आतुमानं आतुमं, आतुमानो; आतुमेन इच्चादि पुरिससमं। पुमसद्दस्स भेदो। पुम-सि- सविभत्तिस्साति अधिकारो।

(१३६) पुमन्तस्सा सिम्हि।

पुमसद्दन्तस्स सविभत्तिस्स आकारादेसो होति सिम्हि विभत्तिम्हि। अन्तग्गहणेन मघवयुवादीनमन्तस्स च। पुमा। पुमन्तस्साति च अधिकारो।

(१३७) योस्वानो।

पुमन्तस्स सविभत्तिस्स आ नो आदेसो होति योसु विभत्तीसु। पुमानो।

(१३८) अमालपनेकवचने।

पुमन्तस्स सविभत्तिस्स अं होति आलपनेकवचने परे। हे पुमं, हे पुमानो; पुमं, पुमानो। आति वत्तते।

(१३९) उ नाम्हि च।

पुमन्तस्स च आ उ आदेसा होन्ति वा नाम्हि विभत्तिम्हि। चसद्देन पुमकम्मथामन्तस्स चुकारो वा सस्मासु। पुमाना पुमुना पुमेन वा। आनेति वत्तते।

(१४०) हिविभत्तिम्हि च।

पुमन्तस्स हिविभत्तिम्हि च आनेआदेसो होति। विभत्तिग्गहणं सविभत्तिग्गहणनिवत्तनत्थं। पुमानेभि पुमानेहि।

चसद्देन युवमघवादीनमन्तस्स च आनादेसो होति सब्बासु विभत्तीसु। उ नाम्हि चाति एत्थ चसद्देन पुमन्तस्सुकारो वा सस्मासु विभत्तीसु। झलतो सस्स नो वाति नो। पुमुनो पुमुस्स, पुमानं। स्मा नाति वत्तते।

(१४१) झलतो च।

झल इच्चेतेहि स्मावचनस्स ना होति। चग्गहणं क्वचि निवत्तनत्थं। पुमाना पुमुना पुमा पुमम्हा पुमस्मा, पुमानेभि पुमानेहि पुमेभि पुमेहि; पुमुनो पुमस्स पुमानं।

(१४२) आने स्मिंम्हि वा।

पुमन्तस्स सविभत्तिस्स आनेआदेसो होति वा स्मिंम्हि विभत्तिम्हि। पुमाने पुमे पुमम्हि पुमस्मिं।

(१४३) सुस्मिमा वा।

पुमन्तस्स सु इच्चेतस्मिं विभत्तिम्हि परे आआदेसो होति वा। पुमासु पुमेसु। युवादीसु, युव-सि इतीध। पुमन्तस्सा सिम्हीति एत्थ अन्तग्गहणेन आकारो। हिविभत्तिम्हि चाति सुत्ते चसद्देन आनादेसो च। युवा, युवानो युवाना युवा; हे युव हे युवा हे युवान हे युवाना, भवन्तो युवाना; युवानं युवं, युवाने युवे। अ कम्मन्तस्स चाति एत्थ चसद्देन

युवानानं युवानं; युवाने युवानम्हि युवानस्मिं युवे युवम्हि युवस्मिं युवानेसु युवासु युवेसु। एवं मघवा, मघवानो मघवाना इच्चादि युवसद्दसमं।

अकारन्तं।

आकारन्तो पुल्लिङ्गो सा सद्दो। सा-सि, सिलोपो, सासुनखो। बहुवचने-

(१४४) अघो रस्समेकवचनयोस्वपि च।

घसञ्ञकआकारवज्जितो लिङ्गस्सन्तो सरो रस्समापज्जते एकवचनेसु योसु च परेसूति रस्सत्तं। अपिग्गहणं सिम्हि निवत्तनत्थं। सेसं नेय्यं। सा तिट्ठन्ति; हे स हे सा, हे सा; सं, से; सेन, साभि साहि; सस्स साय, सानं; सा सम्हा सस्मा, साभि साहि; सस्स, सानं, से सम्हि सस्मिं, सासु। एवं पच्चक्खधम्मा गण्डीवधन्वापमुतयो।

आकारन्तं।

इकारन्तो पुल्लिङ्गो अग्गिसद्दो। स्यादुप्पत्ति। अग्गि - सि अन्तो सिम्हि वाति पवत्तते।

(१४५) अग्गिस्सिनि।

अग्गिस्स अन्तो इनि होति वा सिम्हि विभत्तिम्हि। सेसतो लोपं गसिपीति सिलोपो। अग्गिनि अग्गि।

बहुवचने - इवण्णुवण्णा झलाति झलसञ्ञायं। झलतो वाति पवत्तते।

(१४६) घपतो च योनं लोपो।

घपसञ्ञेहि इत्थीवाचकाकारिवण्णुवण्णेहि झलसञ्ञेहि च परेसं योवचनानं लोपो होति वा। ववत्थितविभासाय वासद्दो[१]।

(१४७) योसु कतनिकारलोपेसु दीघं।

लिङ्गस्सन्तभूता सब्बे रस्ससरा योसु कतनिकारलोपेसु दीघमापज्जन्ते। कता निकारलोपा येसं ते कतनिकारलोपा। अग्गि। पञ्चादीनमत्तन्ति इतो अत्तमीति वत्तते।

(१४८) योस्वकतरस्सो झो।

योसु परेसु अकतरस्सो झो अत्तमापज्जते। अग्गयो। झोति किं? रत्तियो। आलपने चेव। हे अग्गि, हे अग्गी हे अग्गयो। दुतियेकवचने पुब्बसरलोपे सम्पत्ते-

(१४९) अम्मो निग्गहितं झलपेहि।

झ ल प इच्चेतेहि परस्स अंवचनस्स च मकारस्स च निग्गहितादेसो होति। अग्गिं।

अग्गी अग्गयो; अग्गिना, अग्गीभि अग्गीहि। सु नं हि सु चाति एत्थ चग्गहणेन कत्थचि दीघाभावो। अग्गिभि अग्गिहि। झलतो सस्स नो वाति सस्स नो झल इच्चेतेहि परस्स। अग्गिनो अग्गिस्स, अग्गीनं।

स्मा नाति वत्तमाने। झलतो चाति विकप्पने ना। अग्गिना अग्गिम्हा अग्गिस्मा। अग्गीभि अग्गीहि अग्गिभि अग्गिहि; अग्गिनो अग्गिस्स अग्गीनं; अग्गिम्हि अग्गिस्मिं, अग्गीसु अग्गिसु।

एवमञ्ञेपि-

जोति पाणि गण्डि मुट्ठि   कुच्छि वत्थि सालि वीहि

इसि मुनि मणि धनि गिरि रवि कवि कपि
असि मसि निधि विधि अहि किमि पति हरि
अरि तिमि किलि बलि जलधि च गहपति
उरुधिति वरमति निरुपधि अधिपति
अञ्जलि सारथि अतिथि समाधि उद्धिप्पभुतयो। इकारन्तं।

ईकारन्तो पुल्लिङ्गो दण्डीसद्दो। दण्डी - सि इतीध। अघो रस्समेकवचनयोस्वपि चाति रस्सत्ते सम्पत्ते एत्थ चापिग्गहणेन सिस्मिं तदभावे सिद्धे नियमत्थमाह।

रस्सन्ति वत्तमाने -

(१५०) न सिस्मिमनपुंसकानि।

सिस्मिं नपुंसकवज्जितानेव लिङ्गानि न रस्समापज्जन्तेति रस्सत्ताभावो। सिलोपो। दण्डी तिट्ठति। अन पुंसकानीति किं ? सुखकारि दानं। एत्थ च-

विसदाविसदाकार - वोहारोभयमुत्तका
पुमादिजानने हेतु - भावतो लिङ्गमीरिता।

योलोपे - दण्डी तिट्ठन्ति। इतरत्र अघो रस्समिच्चादिना रस्सत्ते कते - झतो कतरस्साति वत्तते।

(१५१) योनन्नो।

सब्बेसं योनं सालपनानं झतो कतरस्सा परेसं नो इच्चादेसो होति। दण्डिनो तिट्ठन्ति। कतरस्साति किं? अग्गयो।

अधिकारं विना योनं - नोति योगविभागतो
क्वचि अकतरस्सापि नो सारमतिनो यथा।

आलपने गेति पवत्तते।

(१५२) झलपा रस्सं।

झ ल प इच्चेते रस्समापज्जन्ते गे परे। भो दण्डि। 'अघो रस्स'न्ति आदिनाव सिद्धेपि रस्सत्ते पुनारम्भो नियमत्थो। तेन भोतीति आदीसु न भवति। दण्डि दण्डिनो।

दुतियायं रस्सन्ते कते, अमीति वत्तते। घपतो स्मिं यं वाति इतो मण्डूकगतिया वाति पवत्तते।

(१५३) नञ्झतो कतरस्सा।

झतो कतरस्सा परस्स अंवचनस्स नं होति वा। दण्डिनं दण्डिं, दण्डी दण्डिनो: दण्डिना, दण्डीभि दण्डीही; दण्डिनो दण्डिस्स दण्डीनं। झलतो चाति स्मास्स ना। दण्डिना दण्डिम्हा दण्डिस्मा, दण्डीभि दण्डीही; दण्डिनो दण्डिस्स, दण्डीनं। झतो कतरस्साति पवत्तते, पुरे विय वाति च।

(१५४) स्मिंनि।

झतो कतरस्सा परस्स स्मिंवचनस्स निइच्चादेसो होति वा। दण्डिनि दण्डिम्हि दण्डिस्मिं, दण्डीसु।

एवमञ्ञानिपि-

धजी गणी ससी कुट्ठी	**जटी यानी सुखी सिखी**
दन्ती मन्ती करी चागी	कुसली मुसली चली
पापकारी सत्तुघाटी	माल्यकारी दीघजीवी
धम्मवादी सीहनादी	भूमिसायी सीघयायी --

इच्चादीनिईकारन्तनामानि। गाममणीसद्दस्स तु सत्तमियं भेदो। गामणी, गामणी गामणिनो; भो गामणि; भोन्तो गामणी भोन्तो गामणिनो; गामणिनं गामणिं, गामणी गामणिनो। सेसं दण्डीसद्दसमं। निआदेसाभावोव विसेसो। एवं सेनानी सुधिप्पभुतयो।

ईकारन्तं।

उकारन्तो पुल्लिङ्गो भिक्खुसद्दो। तथेव भिक्खुसद्दतो-सि, सिलोपो। सो भिक्खु। बहुवचने घपतो च योनं लोपोति योलोपो। योसु कत इच्चादिना दीघो। ते भिक्खू।

योलोपाभावे-वा योनन्ति च वत्तते।

(१५५) लतो वोकारो च।

लसञ्ञतो परेसं योवचनानं वोकारादेसो होति वा। कारग्गहणेन योनं नो च होति। चसद्दग्गहणं कत्थचि निवत्तनत्थं। अथवा चग्गहणं नोग्गहणानुकड्ढनत्थं। तेन जन्तुसब्बञ्ञूआदितो योनं नो च होति। वासद्दो ववत्थितविभासत्थो।

तेन-

भिक्खुप्पभूतितो निच्चं	वो योनं, हेतुआदितो
विभासा, न च वो नो च	अमुप्पभुतितो भवे।

अत्तं अकतरस्साति पवत्तते।

१५६) वेवोसु लो च।

वेवो इच्चेतेसु च परेसु अकतरस्सो लो अत्तमापज्जते। भिक्खवो। भो भिक्खु, भवन्तो भिक्खू।

लोपाभावे-

(१५७) अकतरस्सा लतो य्वालपनस्स वेवो।

अकतरस्सा लतो परस्स आलपने विहितस्स यो इच्चेतस्स वेवोआदेसा होन्ति। अत्तं। भवन्तो भिक्खवे भिक्खवो। अम्मो निग्गहितं झलपेहीति निग्गहितं।

भिक्खुं, भिक्खू भिक्खवो; भिक्खुना, भिक्खूभि भिक्खूहि, भिक्खुनो भिक्खुस्स, भिक्खूनं भिक्खुनं; भिक्खुना भिक्खुम्हा भिक्खुस्मा, भिक्खूभि भिक्खूहि भिक्खुभि भिक्खुहि; भिक्खुनो भिक्खुस्स, भिक्खूनं भिक्खुनं; भिक्खुम्हि भिक्खुस्मिं, भिक्खूस भिक्खुसु। एवं

सेतु केतु राहु भाणु	सङ्कु डच्छु वेळु मच्चु
सिन्धु बन्धु नेरु मेरु	सत्तु कारु हेतु जन्तु

जन्तुयो; भो जन्तु, जन्तू जन्तवे जन्तवो; जन्तुं, जन्तू जन्तवो जन्तुनो जन्तुयो इच्चादि। सत्थुसद्दस्स भेदो। सत्थु - सि इतीध। अन्तोति वत्तते।

(१५८) सत्थुपितादीनमा सिस्मिं सिलोपो च।

सत्थु पितु मातु भातु धीतु कत्तु इच्चेवमादीनमन्तो आत्तमापज्जते सिस्मिं सिलोपो च होति। सत्था।

सत्थुपितादीनन्ति अधिकारो।

(१५९) अञ्ञेस्वारत्तं।

सत्थुपिता दीनमन्तो सिवचनतो अञ्ञेसु वचनेसु आरत्तमापज्जते। आरत्तमीति भावनिद्देसेन कत्थचि अनियमं दस्सेति। आरग्गहणमनुवत्तते।

(१६०) ततो योनमो तु।

ततो आरादेसतो सब्बेसं योनं ओकारादेसो होति। तुग्गहणेन अञ्ञेहिपि चतुउभनदीगवादीहि योनमोकारो होति। सरलोपादि। सत्थारो। आलपने अकारपितादयन्तानमाति आत्तं। गे रस्सन्ति च अधिकिच्च आकारो वाति विकप्पेन रस्सत्तं। गलोपो। भो सत्थ भो सत्था, भवन्तो सत्थारो; सत्थारं, सत्थारे सत्थारो। ततोति पवत्तते।

(१६१) ना आ।

ततो आरादेसतो नावचनस्स आकारादेसो होति। सत्थारा, सत्थुना। आरत्तमीति भावनिद्देसेन सिद्धं। सत्थारेभि सत्थारेहि। वा नंम्हीति इतो वाति पवत्तते।

(१६२) उ सस्मिं सलोपो च।

सत्थु पितु इच्चेवमादीनमन्तस्स उत्तं होति वा सस्मिं सलोपो च होति; आरादेसापवादोयं। सत्थु। अञ्ञत्थ भावनिद्देसेनाराभावो। सत्थुनो सत्थुस्स। आरत्तन्ति पवत्तते।

(१६३) वा नंम्हि।

सत्थुपितुआदीनमन्तो आरत्तमापज्जते वा नंम्हि विभत्तिम्हि। सत्थारानं।

आराभावे - वा नंम्हीति पवत्तते।

(१६४) सत्थुनात्तञ्च।

सत्थुसद्दन्तस्स पितादीनमन्तस्स च आत्तं होति वा नंम्हि विभत्तिम्हि। पुन सत्थुग्गहणं सत्थुनो निच्चविधानत्थं। सत्थानं। अम्हतुम्हन्तुराजब्रह्मसत्तसखसत्थुपितादीहि 'स्मा ना वा'ति स्मावचनस्स नाभावो। सत्थारा, सत्थारेभि सत्थारेहि; सत्थु सत्थुनो सत्थुस्स, सत्थानं सत्थारानं। आरतोति वत्तते।

(१६५) ततो स्मिमि।

ततो आरादेसतो स्मिंवचनस्स इकारादेसो होति। पुन ततोग्गहणेन अञ्ञस्मापि स्मिंवचनस्स इकारो। यथा - भुवि, दिवि।

(१६६) आरो रस्समिकारे।

आरादेसो रस्समापज्जते इकारे परे। सत्थरि. सत्थारेस।

सस्मिं सलोपो चा'ति उत्तं सलोपो च। कत्तु कत्तुनो कत्तुस्स, कत्तारानं कत्तानं कत्तूनं; कत्तारा, कत्तारेभि कत्तारहि, कत्तु कत्तुनो कत्तुस्स, कत्तारानं कत्तानं कत्तूनं कत्तुनं; कत्तरि, कत्तारेसु। आराभावे। कत्तूसु कत्तुसु।

एवं

भत्तु वत्तु नेतु सोतु	ञातु जेतु छेत्तु भेत्तु
दातु धातु नत्तु बोधेतु	विञ्ञापेतु आदयोपि।

'उ सस्मिं सलोपो चा'ति वत्तते।

(१६७) सकमन्धातादीनञ्च।

सकमन्धातु इच्चेवमादीनमन्तो च उत्तमापज्जते सस्मिं सलोपो च निच्चं पुनब्बिधाना। सकमन्धातु इव अस्स राजिनो विभवो। सेसं समं। एवं महामन्धातुप्पभुतयो।

पितुसद्दस्स भेदो। सिम्हि आत्तं, सिलोपो - पिता। योम्हि - आरो रस्सन्ति च वत्तते।

(१६८) पितादीनमासिम्हि।

पितादीनमारादेसो रस्समापज्जते असिम्हि विभत्तिम्हि। सिस्मिं आरादेसाभावेपि असिम्हीति अधिकवचनमत्थन्तरविञ्ञापनत्थं। तेन तो आदिम्हि पितादीनमिकारो च। यथा - पितितो, मातितो, भातितो, धीतितो, पितिपक्खो, मातिपक्खो। पितरो। सेसं कत्तुसमं। भो पित भो पिता, भवन्तो पितरो; पितरं, पितरे पितरो; पितरा पितुना, पितरेभि पितरेहि।

भावनिद्देसेन आरादेसाभावे- पितूभि पितूहि पितुभि पितुहि; पितु पितुनो पितुस्स, पितरानं पितानं पितूनं. दीघाभावे- पितुनं वा; पितरा, पितरेभि पितरेहि पितूभि पितूहि; पितु पितुनो पितुस्स, पितरानं पितानं पितूनं पितुन्नं; पितरि, पितरेसु पितूसु, पितुसु। एवं भाता भातरो इच्चादि।

उकारन्तं।

ऊकारान्तो पुल्लिङ्गो अभिभूसद्दो। तथेव स्यादुप्पत्ति। सिलोपो। सो अभिभू। यो लोपे-ते अभिभू। 'अघो रस्स'न्ति आदिना रस्सत्तं। वोकारो। कतरस्सत्ता अत्ताभावो। अभिभुवो; भो अभिभु, भवन्तो अभिभू अभिभुवो। कतरस्सत्ता वेआदेसो न होति। सेसं भिक्खुसद्दसमं। रस्सत्तमेव विसेसो। अभिभुं, अभिभू अभिभुवो; अभिभुना, अभिभूभि अभिभूहि; अभिभुनो अभिभुस्स, अभिभूनं इच्चादि। एवं सयम्भू, वेस्सभू, पराभिभूआदयो। सहभूसद्दस्स योनं नोआदेसोव विसेसो। सहभू, सहभू सहभुवो सहभुनो इच्चादि। तथा सब्बञ्ञूसद्दस्स योस्वेव विसेसो सो सब्बञ्ञू, ते सब्बञ्ञू। योलोपाभावे रस्सत्तं, लतो वोकारो चाति एत्थ चकारग्गहणेन योनन्नोआदेसो। वाधिकारस्स ववत्थितविभासत्ता न च वोकारो। सब्बञ्ञुनो; भो सब्बञ्ञु, सब्बञ्ञू सब्बञ्ञूनो; सब्बञ्ञुं, सब्बञ्ञू सब्बञ्ञुनो इच्चादि। एवं मग्गञ्ञू, धम्मञ्ञू, अत्थञ्ञू, कालञ्ञू, रत्तञ्ञू, मत्तञ्ञू, कतञ्ञू, कथञ्ञू, विञ्ञू, विदू वेदगू, पारगू इच्चादयो।

ऊकारन्तं। एकारन्तो अप्पसिद्धो। ओकारन्तो पुल्लिङ्गो गोसद्दो। ततो स्यादुप्पत्ति। सिलोपो। गो गच्छति। गाव सेति इतो गोति अधिकारो। आव इति पवत्तते।

(१६९) योसु च।

(१७०) अवंम्हि च।

गो इच्चेतस्स ओकारस्स आवअवादेसा होन्ति अंम्हि विभत्तिम्हि। चसद्देन यो - ना - स - स्मा - स्मिंसु इच्चेतेसु च अवादेसो होति। गवो गच्छन्ति; हे गो, हे गावो हे गवो। दुतियायं अंम्हीति वत्तते।

(१७१) आवस्सु वा।

आव इच्चेतस्स गावादेसस्स अन्तसरस्स उकारादेसो होति वा अंम्हि विभत्तिम्हि।' अम्मोति आदिना निग्गहितं। गावुं गावं गवं, गावो गवो। 'गोण नंम्हि वा'ति वत्तते।

(१७२) सुहिनासु च।

सुहिनाइच्चेतेसु सब्बस्स गोसद्दस्स गोणादेसो होति वा। चसद्देन सेसेसु च। गोणो, गोणा; हे गोण, हे गोणा; गोणं, गोणे; गोणेन, गोणेभि गोणेहि; गोणस्स।

(१७३) गोण नंम्हि वा।

सब्बस्स गोसद्दस्स गोणादेसो होति वा नंम्हि विभत्तिम्हि गोणानं; गोणा गोणम्हा गोणस्मा, गोणेभि गोणेहि; गोणस्स, गोणानं; गोणे गोणम्हि गोणस्मिं, गोणेसु। गोणादेसाभावे - गावेन गवेन, गोभि गोहि।

(१७४) गाव से।

गो आव से इति तिपदमिदं। गोस्स ओ गो। गोसद्दोकारस्स आवादेसो होति से विभत्तिम्हि। गावस्स गवस्स।

नंम्हि-गो अवाति पवत्तते।

(१७५) ततो नमंपतिम्हतलुत्ते च समासे।

ततो गोसद्दतो परस्स नंवचनस्स अंआदेसो होति गो इच्चेतस्स ओकारस्स अवादेसो च पतिम्हि परे अलुत्ते च समासे। चसद्देन असमासेपि अंअवादेसो। गवम्पतिस्स थेरस्स। गवं। 'सुहिनासु चा'ति एत्थ चसद्देन नंम्हि गुआदेसो च। 'नो च द्वादितो नंम्ही'ति सुत्ते चसद्देन नकारागमो च। गुन्नं गोनं वा। गावा गावम्हा गावस्मा गवा गवम्हा गवस्मा, गोभि गोहि; गावस्स गवस्स, गवं गुन्नं गोनं; गावे गवम्हि गावस्मिं गवे गवम्हि गवस्मिं, गावेसु गवेसु गोसु।

ओकारन्तं।

पुरिसो गुणवा राजा साग्गि दण्डी च भिक्खु च
सत्थाभिभू सब्बञ्ञूच गोति पुल्लिङ्गसङ्गहो।

पुल्लिङ्गं निट्ठितं।

अथ इत्थीलिङ्गानि वुच्चन्ते।

अकारान्तो इत्थीलिङ्गसद्दो अप्पसिद्धो। आकारन्तो इत्थीलिङ्गो कञ्ञासद्दो। कञ्ञ इति ठिते-

(१७६) इत्थियमतो आपच्चयो।

इत्थियं वत्तमाना अकारन्ततो लिङ्गम्हा परो आपच्चयो होति।

पकत्यत्थजोतका इत्थी- पच्चया स्यादयो विय

सरलोपोति आदिना पुब्बसरे लुत्ते परनयने च कते, धातुपच्चयविभत्तिवज्जितमत्थवं लिङ्गन्ति वुत्तत्ताव पच्चयन्तस्सलिङ्गत्ता विभत्त्युप्पत्तियमसम्पत्तायं। तद्धितसमासकितका नामं वा तवे तूनादीसु चाति एत्थ चग्गहणेन इत्थियप्पच्चयन्तस्सापि नामब्यपदेसो। पुरे विय स्यादुप्पत्ति। 'सेसतो लोपं गसिपी'ति सिलोपो। सा कञ्ञा। बहुवचने- आलपने सि गसञ्ञोति इतो गसञ्ञा, 'ते इत्थख्या पो'ति इतो इत्थिख्याति पवत्तते।

(१७७) आ घो।

लिङ्गस्सन्तो आकारो यदा इत्थिख्यो, तदा घसञ्ञो होतीति घसञ्ञायं। घपतो च योनं लोपोति विकप्पेन योनं लोपो। ता कञ्ञा ता कञ्ञायो। आलपने - 'सखतो गस्से वा'ति इतो गस्साति वत्तते।

(१७८) घते च।

'घतो' परस्स गस्स एकारो होति। सरलोपादि। भोति कञ्ञे, भोतियो कञ्ञा कञ्ञायो।

अंम्हि सरलोपपकतिभावा कञ्ञं, कञ्ञा कञ्ञायो।

ततियादीसु- 'आय चतुत्थेकवचनस्स तूति' इतो आयो एकवचनानन्ति पवत्तते।

(१७९) घतो नादीनं।

'घसञ्ञतो' लिङ्गस्साकारा परेसं 'नादीनं' स्मिंपरियन्तानं एकवचनानं विभत्तिगणानं आयादेसो होति। सरलोपपरनयनानि। कञ्ञाय, कञ्ञाभि कञ्ञाहि; कञ्ञाय, कञ्ञानं, कञ्ञाय, कञ्ञाभि कञ्ञाहि; कञ्ञाय, कञ्ञायं। स्मिंम्हि-

(१८०) घपतो स्मिं यं वा।

'घपतो' परस्स स्मिंवचनस्स यं होति वा। अञ्ञत्थापि आयादेसो। कञ्ञायं कञ्ञाय, कञ्ञासु।

एवमञ्ञेपि-

सद्धा मेधा पञ्ञा विज्जा	चिन्ता मन्ता तण्हा वीणा
इच्छा मुच्छा एजा माया	मेत्ता मत्ता सिक्खा भिक्खा
जङ्घा गीवा जिव्हा वाचा	छाया आसा गङ्गा नावा
गाथा सेना लेखा साला	माला वेला पूजा खिड्डा
पिपासा वेदना सञ्ञा	चेतना तसिणा पजा
देवता वट्टका गोधा	बलाका परिसा सभा
ऊका सेवालिका[१] लङ्का	सलाका वालिका सिखा
विसाखा विसिखा साखा	वाचा वञ्झा जटा घटा
जेट्ठा सोण्डा वितण्डा च	करुणा वनिता लता
कथा निद्दा सुधा राधा	वासना सिंसपा पपा?
पभा सीमा खमा जाया	खत्तिया सक्खरा सुरा

वळवालम्बुसा मूसा मञ्जूसा सुलसा दिसा
नासा जुण्हा गुहा ईहा लसिका वसुधादयो।

अम्मादीनं आलपनेव रूपभेदो। अम्म, अम्मा अम्मायो। गस्स घते चाति एकारे सम्पत्ते-

(१८१) न अम्मादितो।

अम्मा अन्ना इच्चेवमादितो परस्स गस्स आलपनेकवचनस्स न एकारत्तं होति। आकारो वाति रस्सत्तं।

भोति अम्म भोति अम्मा, भोतियो अम्मा अम्मायो। एवं अन्ना, अन्ना अन्नायो, भोति अन्न भोति अन्ना, भोतियो अन्ना अन्नायो। अम्बा, अम्बा अम्बायो; भोति अम्ब भोति अम्बा, भोतियो अम्बा अम्बायो इच्चादि।

आकारन्तं।

इकारन्तो इत्थिलिङ्गो रत्तिसद्दो। तथेव स्यादुप्पत्ति। सिलोपो। रत्ति।

बहुवचने- सञ्ञा इवण्णुवण्णाति च वत्तते।

(१८२) ते इत्थिख्या पो।

इत्थिया आख्या सञ्ञा इत्थिख्या; लिङ्गस्सन्ता ते इवण्णुवण्णा यदा इत्थिख्या, तदा पसञ्ञा होन्तीति पसञ्ञायं। 'घपतो चा'ति आदिना योलोपो। 'योसु कत' इच्चादिना दीघो। रत्ती रत्तियो रत्यो वा; हे रत्ति, हे रत्ती हे रत्तियो।

अम्मोति आदिना निग्गहितं। रत्तिं, रत्ती रत्तियो। ततियादीसु - एकवचनानं नादीनन्ति च वत्तते।

(१८३) पतो या।

पसञ्ञतो इवण्णुवण्णेहि परेसं नादीनमेकवचनानं विभत्तिगणानं यादेसो होति। रत्तिया, रत्तीभि रत्तीहि रत्तिभि [illegible]त्तिहि; रत्तिया, रत्तीनं रत्तिनं। पञ्चमियं-

(१८४) अमा पठो स्मिंस्मानं वा।

प इच्चेतस्मा परेसं स्मिंस्मा इच्चेतेसं यथाक्कमं अंआआदेसा होन्ति वा। ववत्थितविभासत्थोयं वासद्दो। तेन [illegible]वण्णन्ततो न होन्ति। इवण्णन्ततोपि यथापयोगं। सरे यकारोति च वत्तते। सीहमण्डूकगतीहि योवचनेकवचनग्गणहञ्च।

(१८५) पसञ्ञस्स च।

पसञ्ञस्स च इवण्णस्स योवचनेकवचनविभत्तीनमादेसे सरे परे यकारो होति। एत्थ च: यकारस्सेवाधिकारो [illegible]सञ्ञग्गहणेन इवण्णोव गय्हति। चग्गहणं रत्तोति आदीसु निवत्तनत्थं। रत्या रत्तिया, रत्तीभि रत्तीहि रत्तिभि रत्तिहि; [illegible]त्तिया, रत्तीनं रत्तिनं। स्मिंवचने अमादेसयकारा देसा। रत्यं। 'घपतो स्मिं यं वा' ति यंआदेसो। रत्तियं।

अञ्ञत्थ अं स्मिं वाति च वत्तते।

(१८६) आदितो ओ च।

आदि इच्चेतस्मा स्मिंवचनस्स अंओआदेसा होन्ति वा। चसद्देन अञ्ञस्मापि आअमोति आअंओआदेसा। रत्या [illegible]त्तिं रत्तो रत्तिया, रत्तीसु रत्तिसु।

एवमञ्ञानिपि-

पत्ति युत्ति वुत्ति कित्ति मुत्ति तित्ति खन्ति कन्ति

दिट्ठि वुट्ठि[1] तुट्ठि यट्ठि	पाळि आळि नाळि केळि
सति मति गति चुति	धिति युवति विकति
रति रुचि रस्मि असनि वसति[2]	ओसधि धूलि अङ्गूलि दुन्दुभि
दोणि अटवि छवि आदीनि	इकारन्त नामानि।

इकारन्तं।

ईकारन्तो इत्थीलिङ्गो इत्थीसद्दो। इत्थी इतीध - इत्थियं पच्चयोति च वत्तते।

(१८७) नदादितो वा ई।

नदादितो वा अनदादितो वा इत्थियं वत्तमाना लिङ्गम्हा ईपच्चयो होति। वाग्गहणमनदादि सम्पिण्डनत्थं। तेन पुथुगवादितो च ई। सरलोपे- 'क्वचासवण्णं लुत्ते'ति असवण्णे सम्पत्ते पकतिभावो नामब्यपदेसो स्यादुप्पत्ति। इत्थी, इत्थी। अघो रस्सन्ति आदिना रस्सत्तं। इत्थियो। सम्बोधने- 'झलपा रस्स'न्ति रस्सत्तं। भोति इत्थि, इत्थी इत्थियो। दुतियेकवचने - घपतो स्मिं यं वाति इतो वाति वत्तते।

(१८८) अं यमीतो पसञ्ञतो।

पसञ्ञतो ईकारतो परस्स अंवचनस्स यं होति वा। इत्थियं इत्थिं, इत्थी इत्थियो; इत्थिया, इत्थीभि इत्थीहि; इत्थिया, इत्थिनं; इत्थिया, इत्थीभि इत्थीहि, इत्थिया, इत्थीनं; इत्थियं इत्थिया, इत्थीसु।

एवं नदी, नदी। योलोपाभावे- ततो योनमो तूति एत्थ तुसद्देन योनमोकारो च। पसञ्ञस्स चाति ईकारस्स यकारो। यवतन्तलन इच्चादिना द्यस्स जकारो। द्वित्तं। नज्जो सन्दन्ति नदियो। एत्थ चेवं सिज्झन्तानं नज्जोतिआदीनं वुत्तियं आनत्तग्गहणादिना निप्फादनं अत्रजसुगतादीनं विय निप्फादनुपायन्तरदस्सनत्थन्ति दट्ठब्बं। हे नदि, हे नदी हे नज्जो हे नदियो; नदियं नदिं, नदी नज्जो नदियो। अमादिसुत्ते आ पतोति योगविभागेन क्वचि नासानञ्चात्तं।[3] तेन- न जच्चा वसलो होति, पुथब्या एकरज्जेनाति आदि च सिज्झति। पुरे विय द्यकारजकारादेसद्वित्तानि। नज्जा कतं नदिया, नदीभि नदीहि; नज्जा नदिया, नदीनं; नज्जा नदिया, नदीभि नदीहि; नज्जा नदिया, नदीनं; नज्जं नदियं नदिया, नदिसु। एवमञ्ञेपि-

मही वेतरणी वापी	पाटली कदली घटी
नारी कुमारी तरुणी	वारुणी ब्रह्मणी सखी
गन्धब्बी किन्नरी नागी	देवी यक्खी अजी मिगी
वानरी सूकरी सीही	हंसी काकी च कुक्कुटी-

इच्चादयो इत्थीसद्दसमा। तथेव मातुलसद्दतो ईपच्चये कते-

(१८९) मातुलादीनमानत्तमीकारे।

मातुल अय्यक वरुण इच्चेवमादीनमन्तो आनत्तमापज्जते ईकारे पच्चये परे। अन्तापेक्खायं छट्ठी। सरलोपादि। मातुलानी। एवं अय्यकानी, वरुणानी। सेसं इत्थीसद्दसमं।

अनदादीसु पुथुसद्दतो ईपच्चयो। ओ सरे चाति एत्थ चसद्देन उकारस्स अवादेसो। पुथवी पुथवियो। सस्मास्मिंस पुथब्या पुथविया; पुथब्या पुथविया; पुथुब्यं पुथवियं पुथविया इच्चादि।

गोसद्दतो नदादितो वा ईति ईपच्चयो, महावुत्तिना वा। गाव सेति एत्थ गाव इति योगविभागेन वा ओकारस्स आवादेसो। गावी; गावी गावियो इच्चादि इत्थीसद्दसमं। माणव इतीध - इत्थियं वा ईति च वत्तते।

(१९०) णवणिकणेय्यणन्तूहि।

णवणिकणेय्यणन्तुपच्चयन्तेहि इत्थियं वत्तमानेहि लिङ्गेहि ईपच्चयो होति। वाधिकारो कत्थचि निवत्तनत्थो। सरलोपादि। माणवी; एवं नाविकी, वेनतेय्यी, गोतमी.

गुणवन्तु इतीध। वाति वत्तते।

(१९१) न्तुस्स तमीकारे।

सब्बस्सेव न्तुपच्चयस्स तकारो होति वा ईकारे पच्चये परे। अञ्ञत्थ सरलोपादि। गुणवती, गुणवती गुणवतियो; गुणवन्ती, गुणवन्ती गुणवन्तियो इच्चादि इत्थीसद्दसमं। एवं कुलवती, सीलवती, यसवती, रूपवती, सतिमती, गोमती। महन्तसद्दतो नदादितो वा ईति ईपच्चयो। न्तुब्यपदेसे विकप्पेन तकारादेसो। महती, महन्ती। भवन्त ई इतीध। ईकारेति पवत्तते।

(१९२) भवतो भोतो।

सब्बस्सेव भवन्तसद्दस्स भोतादेसो होति ईकारे इत्थीकते परे। सा भोती, भोती भोतियो; हे भोति, हे भोती भोतियो इच्चादि। भिक्खु इतीध। इत्थियन्ति वत्तते वाति च।

(१९३) पतिभिक्खुराजीकारन्तेहि इनी।

पतिभिक्खुराज इच्चेतेहि ईकारन्तेहि च इत्थियं वत्तमानेहि लिङ्गेहि इनीपच्चयो होति। 'सरलोपोअमादेस' इच्चादिसुत्ते तुग्गहणेन क्वचि पुब्बलोपस्स निसेधनतो वा परो असरूपाति परलोपो। भिक्खुनी, भिक्खुनी भिक्खुनियो इच्चादि। गहपतिसद्दतो इनी। अत्तमीति वत्तते।

(१९४) पतिस्सिनीम्हि।

पतिसद्दस्स अन्तो अत्तमापज्जते इनीपच्चये परे। तथेव परसरे लुत्ते, पुब्बो चाति दीघो। गहपतानी।

तथेव राजसद्दतो इनी सरलोपपकतिभावा। राजिनी। ईकारन्तेसु दण्डीसद्दतो इनी। सरलोपादि। दण्डिनी दण्डिनी दण्डिनियो; एवं हत्थिनी, मेधाविनी, तपस्सिनी, पियभाणिनी इच्चादि।

पोक्खरी इनी इतीध. तेसु वुद्धीति आदिना इकारनकारानं अकारणकारादेसा, पोक्खरणी, पोक्खरणी। 'ततो योनमो तू'ति सुत्ते तुग्गहणेन योनं ओकारो च ईकारस्स यकारो। यवतमिच्चादिसुत्ते कारग्गहणेन ण्यस्स ञकारो। द्वित्तं। पोक्खरञ्ञो पोक्खरणियो वा इच्चादि.

वाधिकारो अनुत्तसमुच्चयत्थो। तेन विदूयक्खादितोपि इनी। परचित्तविदुनी। परलोपरस्सत्तानि। परचित्तविदुनी, परचित्तविदुनियो; यक्खिनी, यक्खिनियो; सिहिनी, सीहिनियो इच्चादि।

ईकारन्तं। उकारन्तो इत्थीलिङ्गो यागुसद्दो।

तस्स रत्तिसद्दस्सेव रूपनयो। अमादेसादिअभावोव विसेसो।

यागु, यागू यागुयो; हे यागु, हे यागू यागुयो; यागुं, यागू यागुयो; यागुया, यागूभि यागूहि यागुभि यागुहि; यागुया,

पितुसद्दस्सेव रूपनयो। आरत्तमीति भावनिद्देसेन आरादेसाभावो। पतो याति यादेसोव विसेसो। माता, मातरो; भोति मात भोति माता, भोतियो मातरो; मातरं; मातरो; मातरा मातुया मत्या। तेसु बुद्धीति आदिना उकारलोपो रस्सत्तञ्च। मातरेभि मातरेहि मातूभि मातूहि मातुभि मातुहि; मातु मातुस्स मातुया, मातरानं मातानं मातूनं मातुनं, मातरा मातुया, मातरेभि मातरेहि मातूभि मातूहि मातुभि मातुहि; मातु मातुस्स मातुया, मातरानं मातानं मातूनं मातुनं; मातरि, मातरेसु मातूसु मातुसु। एवं धीता, धीतरो; दुहिता, दुहितरो इच्चादि।

उकारन्तं।

ऊकारन्तो इत्थीलिङ्गो जम्बूसद्दो

जम्बू, जम्बू जम्बुयो; हे जम्बु, हे जम्बू जम्बुयो; जम्बुं जम्बू जम्बुयो इच्चादि इत्थीसद्दसमं।

एवं वधू च सरभू सरबू सुतनू चमू
वामूरू नागनासूरू समानि खलु जम्बुया।

ऊकारन्तं।

ओकारन्तो इत्थीलिङ्गो गोसद्दो। तस्स पुल्लिङ्गगोसद्दस्सेव रूपनयो।

कञ्ञा रत्ति नदी इत्थी मातुलानी च भिक्खुनी
दण्डिनी यागु माता च जम्बूगोतित्थिसङ्गहो।

इत्थीलिङ्गं निट्ठितं।

अथ नपुंसकलिङ्गानि वुच्चन्ते।

अकारन्तो नपुंसकलिङ्गो चित्तसद्दो। पुरे विय स्यादुप्पत्ति। चित्त-सि इतीध।

नपुंसकेहि अतो निच्चन्ति च वत्तते।

(१९५) सिं।

सि अं इति द्विपदमिदं। अकारन्तेहि नपुंसकेहि लिङ्गेहि परस्स सि-वचनस्स अं होति निच्चं। सरलोपपकति भावादि। चित्तं।

बहुवचने-योनन्नि नपुंसकेहीति वत्तते।

(१९६) अतो निच्चं।

अकारन्तेहि नपुंसकलिङ्गेहि योनं निच्चं नि होति। सब्बयोनीनमाएति निस्स वा आकारो। अञ्ञत्थ योसु कत-इच्चादिना दीघो। चित्ता चित्तानि।

योनं निभावे चाएत्ते सिद्धेपि अविसेसतो
अतो निच्चन्ति आरम्भा आएत्तं क्वचिदेविध।

आलपने गलोपो। हे चित्त, हे चित्ता चित्तानि।

दुतियायं निस्स विकप्पेनेकारो। चित्तं, चित्ते चित्तानि। सेसं पुरिससद्देन समं।

एवमञ्ञानिपि-

नळिनलिङ्गमुखङ्गजलम्बुजं   पुलिनधञ्ञहिरञ्ञपदामतं

पमुमपण्णसुसानवनावुधं   हदयचीवरवत्थकुलिन्द्रियं

नयनवदनयानोदानसोपानपानं

भवनभुवनलोहालाततुण्डण्डपीठं

करणमरणञाणारम्मणारञ्ञताणं

चरणनगरतीरच्छत्तछिद्दोदकानि-

इच्चादीनि। कम्मसद्दस्स ततियेकवचनादीसु रूपभेदो। कम्मं, कम्मा कम्मानि; हे कम्म, हे कम्मा कम्मानि; कम्मं, कम्मे कम्मानि। सुस्मिमा वा उ नाम्हि चाति च वत्तते।

(१९७) अ कम्मन्तस्स च।

कम्मसद्दन्तस्स उकारअकारादेसा होन्ति वा नाम्हि विभत्तिम्हि। अन्तग्गहणेन थामद्धादीनमन्तस्स च उत्तं। च सद्दग्गहणेन मघवयुवानमन्तस्स आ होति क्वचि नासु इच्चेतेसु। कम्मुना कम्मना कम्मेन वा, कम्मेभि कम्मेहि। सस्मासु-उ नाम्हि चाति एत्थ चसद्देन पुमकम्मथामन्तस्स चुकारो वा सस्मासूति उत्तं। कम्मुनो कम्मस्स, कम्मानं; कम्मुना कम्मा कम्मम्हा कम्मस्मा, कम्मेभि कम्मेहि; कम्मुनो कम्मस्स कम्मानं। स्मिंवचने-ब्रह्मतो तु स्मिं नीति एत्थ तुसद्देन क्वचि नि होति। कम्मनि कम्मे कम्मम्हि कम्मस्मिं, कम्मेसु। एवं थामुना थामेन थामसा वा; थामुनो थामस्स; थामुना थामा; अद्धुना, अद्धुनो इच्चादि पुरिमसमं। गुणवन्तु - सि। सविभत्तिस्स न्तुस्स सिम्हीति वत्तमाने।

(१९८) अं नुपुंसके।

नपुंसके वत्तमानस्स लिङ्गस्स सम्बन्धिनो न्तुपच्चयस्स सविभत्तिस्स अं होति सिम्हि विभत्तिम्हि। गुणवं चित्तं।

योम्हि - न्तुस्स न्तो योसु चाति अत्तं इकारो च। गुणवन्ति गुणवन्तानि। सेसं ञेय्यं।

गच्छन्त - सि सिम्हि गच्छन्तादीनं न्तसद्दो अमीति अं। गच्छं गच्छन्तं, (गच्छन्ता) गच्छन्तानि।

अकारन्तं।

आकारन्तो नपुंसकलिङ्गो अस्सद्धासद्दो। अस्सद्धा इति ठिते-

समासस्साति अधिकिच्च सरो रस्सो नपुंसकेति समासन्तसरस्स रस्सत्तं, समासत्ता नामब्यपदेसो। स्यादुप्पत्ति। सेसं चित्तसमं। अस्सद्धं कुलं, अस्सद्धा अस्सद्धानि कुलानि इच्चादि। तथा मुखनासिकासद्दो। तस्स द्वन्द्वेकत्ता सब्बत्थेकवचनमेव। मुखनासिकं; हे मुखनासिक; मुखनासिकेन इच्चादि।

आकारन्तं।

इकारन्तो नपुंसकलिङ्गो अट्ठिसद्दो। स्यादुप्पत्ति सिलोपो। अट्ठि। वाति वत्तते।

(१९९) योनन्नि नपुंसकेहि।

नपुंसकलिङ्गेहि परेसं सब्बेसं योनं नि होति वा। अट्ठीनि। अञ्ञत्थ निच्चं योलोपो, दीघो च। अट्ठी। तथा हे अट्ठि; हे अट्ठी हे अट्ठीनि; अट्ठिं, अट्ठी अट्ठीनि; अट्ठिना इच्चादि अग्गिसद्दसमं।

एवं सत्थि दधि वारि अक्खि अच्छि इच्चादीनि।

इकारन्तं।

रस्समिच्चादिना रस्सत्तं। सिलोपो। सुखकारि दानं, सुखकारी सुखकारीनि; हे सुखकारि, हे सुखकारी हे सुखकारीनि; सुखकारिनं सुखकारिं; सुखकारी सुखकारीनि। सेसं दण्डीसद्दसमं। एवं सीघयायी आदीनि।

ईकारन्तं।

उकारन्तो नपुंसकलिङ्गो आयुसद्दो।

तस्स अट्ठिसद्दस्सेव रूपनयो। आयु, आयू आयूनि; हे आयु, हे आयू हे आयूनि; आयुं, आयू आयूनि; आयुना। आयुसाति मनोगणादित्ता सिद्धं। आयूभि आयूहि; आयुनो आयुस्स आयूनमिच्चादि।

एवं चक्खु वसु धनु दारु तिपु मधु हिङ्गु सिङ्गु वत्थु मत्थु जतु अम्बु अस्सु आदीनि।

उकारन्तं।

ऊकारन्तो नपुंसकलिङ्गो गोत्रभूसद्दो। गोत्रभू-सि। नपुंसकत्ता रस्सत्तं। सिलोपो। गोत्रभु चित्तं, गोत्रभू गोत्रभूनि; हे गोत्रभु हे गोत्रभू हे गोत्रभूनि; गोत्रभुं; गोत्रभू गोत्रभूनि; गोत्रभुना इच्चादि पुल्लिङ्गे अभिभूसद्दसमं।

एवं अभिभू सयम्भू धम्मञ्ञू आदीनि।

ऊकारन्तं।

ओकारन्तो नपुंसकलिङ्ग चित्तगोसद्दो।

चित्ता गावो अस्स कुलस्साति अत्थे बहुब्बिहिसमासे कते सरो रस्सो नपुंसकेति ओकारस्सट्ठानप्पयतनासन्नत्ता रस्सत्तमुकारो। स्यादुप्पत्ति। सिलोपो। चित्तगु कुलं, चित्तगू चित्तगूनि इच्चादि आयुसद्दसमं।

ओकारन्तं।

चित्तं कम्मञ्च अस्सद्ध - मथट्ठि सुखकारि च
आयु गोत्रभू धम्मञ्ञू चित्तगोति नपुंसके।

नपुंसकलिङ्गं निट्ठितं।

अथ सब्बनामानि वुच्चन्ते।

सबब, कतर, कतम, उभय, इतर, अञ्ञ, अञ्ञतर, अञ्ञतम, पुब्ब, पर, अपर, दक्खिण, उत्तर, अधर, य, त, एत, इम, अमु, किं, एक, उभ, द्वि, ति, चतु, तुम्ह, अम्ह इति सत्तवीसति सब्बनामानि; तानि सब्बनामत्ता तिलिङ्गानि। तत्थ सब्बसद्दो निरवसेसत्थो। यदा पुल्लिङ्गविसिट्ठत्थाभिधायी, तदा रूपनयो। पुरे विय स्यादुप्पत्ति। सोति सिस्स ओकारो। सरलोपपरनयनानि। सब्बो जनो। बहुवचने- सब्ब यो इतीध। परसमञ्ञा पयोगेति सब्बादीनं सब्बनामसञ्ञा। योति वत्तते।

(२००) सब्बनामकारते पठमो।

सब्बेसं इत्थीपुमनपुंसकानं नामानि सब्बनामानि। तेसं सब्बेसं सब्बनामसञ्ञानं लिङ्गानं अकारतो परो पठमो यो एत्तमापज्जते। सब्बे पुरिसा। अकारतोति किं? सब्बा अमू, हे सब्बे सब्बा, हे सब्बे; सब्बं, सब्बे; सब्बेन, सब्बभि सब्बेहि। चतुत्थेकवचने आयादेसे सम्पत्ते-

अतो आ ए स्मास्मिं नं आय चतुत्थेकवचनस्साति च वत्तते।

(२०१) तयो नेव च सब्बनामेहि।

अकारन्तेहि सब्बनामेहि परेसं स्मास्मिं इच्चेतेसं चतुत्थेकवचनस्स च आ ए आय इच्चेते आदेसा नेव होन्तीति

(२०२) सब्बनामानन्नंम्हि च।

सब्बेसं सब्बनामानं अकारो एत्तमापज्जते नंम्हि विभत्तिम्हि। सब्बनामतोति वत्तते।

(२०३) सब्बतो नं संसानं।

सब्बतो सब्बनामतो परस्स नंवचनस्स संसानं इच्चेते आदेसा होन्ति। सब्बेसं सब्बेसानं; सब्बम्हा सब्बस्मा, सब्बेभि सब्बेहि; सब्बस्स, सब्बेसं सब्बेसानं; सब्बम्हि सब्बस्मिं, सब्बेसु।

इत्थियं - इत्थियमतो आपच्चयोति आपच्चयो। अञ्ञं कञ्ञासद्दसमं अञ्ञत्र सनंस्मिंवचनेहि। सब्बा पजा, सब्बा सब्बायो; हे सब्बे, हे सब्बा हे सब्बायो; सब्बं, सब्बा सब्बायो; सब्बाय, सब्बाभि सब्बाहि।

चतुत्थेकवचने- सब्बनामतो वा सब्बतो कोति इतो सब्बतोति च वत्तते।

(२०४) घपतो स्मिंसानं संसा।

सब्बतो सब्बनामतो घपसञ्ञातो स्मिं स इच्चेतेसं यथाक्कमं संसाआदेसा होन्ति वा।

संसास्वेकवचनेसु चाति वत्तते।

(२०५) घो रस्सं।

घसञ्ञो आकारो रस्समापज्जते संसास्वेकवचनेसु विभत्तादेसेसु परेसु। सागमोति पवत्तते।

(२०६) संसास्वेकवचनेसु च।

संसा इच्चेतेसु एकवचनट्ठानसम्भूतेसु विभत्तादेसेसु परेसु लिङ्गम्हा सकारागमो होति। सब्बस्सा सब्बाय, सब्बासं सब्बासानं; सब्बाय, सब्बाभि, सब्बाहि; सब्बस्सा सब्बाय, सब्बासं सब्बासानं। स्मिंम्हि सब्बनामतो घपसञ्ञातोति वत्तते।

(२०७) नेताहि स्मिमायया।

एतेहि सब्बनामेहि घपसञ्ञेहि परस्स स्मिंवचनस्स नेव आययादेसा होन्तीति आयादेसाभावो। वाधिकारतो क्वचि होति। दक्खिणाय उत्तरायाति आदि। संयमादेसा। सब्बसं, सब्बायं, सब्बासु।

नपुंसके- सब्बं, चित्तं, सब्बानि; हे सब्ब, हे सब्बानि; सब्बं, सब्बानि। सेसं पुल्लिङ्गे विय ञेय्यं।

एवं कतरादीनं अञ्ञतमसद्दपरियन्तानं तीसु लिङ्गेसु रूपनयो। तत्थ- कतरकतमसद्दा पुच्छनत्था, उभयसद्दो द्विअवयवसमुदायवचनो, इतरसद्दो वुत्तप्पटि योगवचनो, अञ्ञसद्दो अधिकतापरवचनो, अञ्ञतरअञ्ञतमसद्दा अनियमत्था।

यो सब्बनामकारते पठमोति वत्तते।

(२०८) द्वन्दट्ठा वा।

द्वन्दसमासट्ठा सब्बनामकारतो परो पठमो यो एत्तमापज्जते वा।

कतरो च कतमो चाति कतरकतमे, कतरकतमा वा इच्चादि। पुब्बादयो दिसादिववत्थानवचना।

पुब्बो कालो। बहुवचने- धातुलिङ्गेहि परापच्चयाति एत्थ पराति निद्देसतो पुब्बादीहि योवचनस्स विकप्पेनाकारो। पुब्बे पुब्बा; हे पुब्ब हे पुब्बे; हे पुब्बा; पुब्बं, पुब्बे; पुब्बेन, पुब्बेभि पुब्बेहि; पुब्बस्स, पुब्बेसं पुब्बेसानं। स्मास्मिंनं

पुब्बस्मिं, पुब्बेसु।

इत्थियं- पुब्बा दिसा; पुब्बा पुब्बायो इच्चादि सब्बासद्दसमं। नपुंसके- पुब्बं ठानं, पुब्बानि; हे पुब्ब, हे पुब्बानि; पुब्बं, पुब्बानि। सेसं पुल्लिङ्गसमं। एवं परापरदक्खिणुत्तराधरसद्दा। सब्बनामतो द्वन्द्वट्ठाति पवत्तते।

(२०९) नाञ्ञं सब्बनामिकं।

द्वन्द्वाट्ठा सब्बनामतो परस्स योवचनस्स ठपेत्वा एत्तं अञ्ञं सब्बनामिकं कारियं न होतीति संसानमादेसाभावो। पुब्बापरानं, पुब्बुत्तरानं, अधरुत्तरानं। नाञ्ञं सब्बनामिकन्ति विनाधिकारेन योगविभागेन ततियासमासेपि। मासपुब्बाय मासपुब्बानं। नाञ्ञं सब्बनामिकन्ति वत्तते।

(२१०) बहुब्बीहिम्हि च।

बहुब्बीहिम्हि च समासे सब्बनामिकविधानं नाञ्ञं कारियं होति। पियपुब्बाय, पियपुब्बानं; पियपुब्बे।

चसद्दगहणेन दिसत्थसब्बनामानं बहुब्बीहिम्हि सब्बनामिकविधानञ्च होति।

दक्खिणस्सा च पुब्बस्सा च यदन्तराळन्ति अत्थे बहुब्बीहीति दक्खिणपुब्बस्सं, दक्खिणपुब्बस्सा। एवं उत्तरपुब्बस्सं, उत्तरपुब्बस्सा इच्चादि। यतेतसद्दादीनं आलपने रूपं न सम्भवति। यसद्दो अनियमत्थो। यो पुरिसो, ये पुरिसा, यं, ये। या कञ्ञा, या यायो; यं, या यायो। यं चित्तं, यानि; यं यानि। सेसं सब्बत्थ सब्बसद्दसमं। त एत इम अमु किं इच्चेते परम्मुख, समीप, अच्चन्तसमीप, दूर, पुच्छनत्थवचना।

तसद्दस्स भेदो। त-सि इतीध। अनपुंसकस्सायं सिम्हीति समीति च वत्तते।

(२११) एततेसन्तो।

एत त इच्चेतेसं अनपुंसकानं तकारो सकारमापज्जते सिम्हि विभत्तिम्हि। एसो पुरिसो, सो पुरिसो।

सब्बनामग्गहणञ्च इतो तग्गहणञ्च वत्तते।

(२१२) तस्स वा नत्तं सब्बत्थ।

त इच्चेतस्स सब्बनामस्स तकारस्स नत्तं होति वा सब्बलिङ्गेसु। ने ते; नं तं; ने ते; नेन तेन, नेभि नेहि तेभि तेहि।

सब्बस्स तस्स वा सब्बत्थाति च वत्तते।

(२१३) सस्मास्मिं संसास्वत्तं।

त इच्चेतस्स सब्बनामस्स सब्बस्सेव अत्तं होति वा सस्मास्मिं संसा इच्चेतेसु वचनेसु सब्बत्थ लिङ्गेसु। अस्स नस्स तस्स, नेसं तेसं नेसानं तेसानं।

'स्माहिस्मिंनं म्हाभिम्हि वा'ति इतो स्मास्मिं नं म्हाम्हीति च वत्तते।

(२१४) न तिमेहि कताकारेहि।

त इम इच्चेतेहि कताकारेहि परेसं स्मास्मिंनं म्हाम्हि इच्चेते आदेसा न होन्ति। अस्मा नस्मा तस्मा नम्हा तम्हा, नेभि नेहि तेभि तेहि; अस्स नस्स तस्स, नेसं तेसं नेसानं तेसानं; अस्मिं नस्मिं तस्मिं नम्हि तम्हि, नेसु तेसु।

इत्थियं - ता सि इतीध। सादेसे सिलोपो। सा कञ्ञा। नत्तं। ना ता नायो तायो; नं तं, ना ता नायो तायो; नाय ताय, नाभि ताभि नाहि ताहि।

(२१५) ततो सस्स स्साय।

ततो ताएताइमातो परस्स सस्स विभत्तिस्स स्सायादेसो होति वा।

संसास्वेकवचनेसु च इ इति च वत्तते।

(२१६) तस्सा वा।

ता इच्चेतस्स इत्थियं वत्तमानस्स अन्तस्स इकारो होति वा संसास्वेकवचनेसु विभत्तादेसेसु। तिस्साय तस्साय अस्साय नस्साय अस्सा नस्सा तिस्सा तस्सा नाय ताय, नासं तासं।

पञ्चमीछट्ठीसु ततियाचतुत्थीसमं। सत्तमियं - अस्सं नस्सं तिस्सं तस्सं नायं तायं, नासु तासु। नपुंसके सिम्हि सादेसाभावा नत्तं। नं तं, नानि तानि; नं तं, नानि तानि; नेन तेन इच्चादि पुल्लिङ्गसमं।

एत-सि। 'एततेसन्तो'ति सकारादेसो। एसो पुरिसो एते; एतं एते इच्चादि सब्बसद्दसमं।

इत्थियं एता-सि। सादेसो। एसा कञ्ञा, एता एतायो; एतं, एता एतायो; एताय, एताभि एताहि।

सस्मास्मिंसु पन - संसास्वेकवचनेसु चाति वत्तते।

(२१७) एतिमासमि।

अन्तापेक्खायं छट्ठी। एता इमा इच्चेतेसमन्तो सरो इकारो होति संसास्वेकवचनेसु विभत्तादेसेसु।

सादेसगतिकत्ता स्सायादेसेपि। चसद्दाधिकारतो अञ्ञेकसद्दादीनमन्तस्स च। एतिस्साय एतिस्सा एताय, एतासं एतासानं; एताय, एताभि एताहि; एतिस्साय एतिस्सा एताय, एतासं एतासानं; एतिस्सं एतियं एतायं एताय, एतासु। चसद्दतो- अञ्ञिस्सा अञ्ञाय, अञ्ञिस्सं अञ्ञायं; एकिस्सा एकाय, एकिस्सं एकायं; इतरिस्सा इतराय, इतरिस्सं इतरायं इच्चादि। नपुंसके - एतं, एतानि; एतं, एतानि। सेसं ञेय्यं। इमसद्दस्स भेदो। इम-सि।

'सब्बस्सिमस्सा'ति वत्तते।

(२१८) अनपुंसकस्सायं सिम्हि।

इमसद्दस्स सब्बस्सेव अनपुंसकस्स अयंआदेसो होति सिम्हि विभत्तिम्हि। सिलोपो। अयं पुरिसो, इमे; इमं, इमे।

(२१९) अनिमि नाम्हि च।

इमसद्दस्स सब्बस्सेव अन इमिआदेसा होन्ति नाम्हि विभत्तिम्हि। अनित्थीलिङ्गस्सेवेतं गहणं। अनेन इमिना।

'सुनंहिसू'ति वत्तते।

(२२०) सब्बस्सिमस्से वा।

सब्बस्स इमसद्दस्स एकारो होति वा सुनंहि इच्चेतेसु वचनेसु।

आपच्चयन्ता निद्देसा सब्बत्थाति अनुत्ततो'
अनित्थीलिङ्गस्सेवेतं गहणं हि इमस्सिति।

एभि एहि इमेभि इमेहि।

सब्बस्स वा सब्बत्थ सस्मास्मिं संसास्वत्तन्ति च वत्तते।

(२२१) इमसद्दस्स च।

अस्स इमस्स, एसं एसानं इमेसं इमेसानं; अस्मा इमस्मा इमम्हा, एभि एहि इमेभि इमेहि; अस्स इमस्स, एसं एसानं इमेसं इमेसानं; अस्मिं इमस्मिं इमम्हि, एसु इमेसु। इत्थियं इमा सि। अयमादेससिलोपा।

अयं कञ्ञा, इमा इमायो; इमं, इमा इमायो; इमाय, इमाभि इमाहि। चतुत्थियं - अत्तं, इकारस्सायादेसा च। अस्साय इमिस्साय अस्सा इमिस्सा इमाय, इमासं इमासानं। सत्तमियं - अस्सं इमिस्सं इमिस्सा वा। 'तेसु वुद्धी'ति आदिना स्मिंवचनस्स वा सादेसो। इमायं, इमासु। सेसं ञेय्यं।

नपुंसके- इम सि। सविभत्तिस्स वाति वत्तते।

(२२२) इमस्सिदमंसिसु नपुंसके।

नपुंसके वत्तमानस्स सब्बस्सेव इमसद्दस्स सविभत्तिस्स इदं होति वा अंसिसु विभत्तीसु परेसु।

इदं चित्तं विरोचति; इमं, इमानि; इदं पुप्फं पस्ससि, इमं इमानि; अनेन इमिना, एभि एहि इमेभि इमेहि इच्चादि पुल्लिङ्गे विय ञेय्यं अमुसद्दस्स भेदो। अमु-सि। वा अनपुंसकस्स सिम्हीति च वत्तते।

(२२३) अमुस्स मो सं।

अनपुंसकस्स अमुसद्दस्स मकारो सकारमापज्जते वा सिम्हि परे। असु राजा।

सब्बनामतो वाति वत्तते।

(२२४) सब्बतो को।

सब्बतो सब्बनामतो परो क इच्चयमागमो होति वा। पुन सब्बतोग्गहणेन हीनादितोपि को। अमुस्स मोसन्ति विनाधिकारेन योगविभागेन ककारेपि सादेसो।

असुको, असुका; असुकं, असुके। सादेसाभावे- अमुको, अमुका; अमुकं इच्चादि।

बहुवचने - लतो वोकारो चाति सुत्ते वत्तमानेन वाग्गहणेन वोकारो न होति, निच्चं योलोपदीघा। अमू पुरिसा; अमुं, अमू; अमुना, अमूभि अमूहि अमुहि अमुभि; अमुस्स, अमुस्सादुन्ति विनाधिकारेन योगेन अदुंआदेसो; अदुस्स अमुस्स, अमूसं अमूसानं अमुसं अमुसानं, अमुस्मा अमुम्हा, अमूभि अमूहि अमुभि अमुहि; अदुस्स अमुस्स, अमूसं अमूसानं अमुसं अमुसानं; अमुम्हि अमुस्मिं, अमूसु अमुसु। इत्थियं- सिम्हि सादेसादि।

असु कञ्ञा, असुका अमुका वा; अमु, अमू अमुयो; अमुं अमू अमुयो; अमुया, अमूभि अमूहि; अमुस्सा अमुस्साय, अमूसं अमूसानं; अमूया, अमुभि अमूहि; अमुस्सा, अमुस्साय, अमूसं अमूसानं; अमुस्सं अमुयं, अमूसु।

नपुंसके-अमु-सि। सविभत्तिस्स इमस्सिदमिच्चादितो अंसिसु नपुंसकेति वत्तते।

(२२५) अमुस्सादुं।

नपुंसके वत्तमानस्स सब्बस्सेव अमुसद्दस्स सविभत्तिस्स अदुं होति अंसिसु परेसु। अदुं पुप्फं, अमू अमूनि; अदुं अमुं, अमू अमूनि; अमुना इच्चादि पुल्लिङ्गसमं। किंसद्दस्स भेदो। किं-सि इतीध।

किस्स क वे चाति इतो किस्स क इति वत्तते।

(२२६) सेसेसु च।

किमिच्चेतस्स कसद्दो आदेसो होति पच्चयतो सेसेसु विभत्तिभेदेसु। एत्थ च: किस्स क वे चाति सुत्ते चसद्देन

निग्गहितलोपो। केसं केसानं; कस्मा कम्हा, केभि केहि; कस्स किस्स, केसं केसानं; कस्मिं किस्मिं कम्हि किम्हि, केसु। इत्थियं-किं-सि इतीध। सेसेसु चाति विभत्तियं परायं कादेसे कते इत्थियमतो आपच्चयोति मज्झे आपच्चयो। सिलोपो। का एसा कञ्‍ञा, का कायो; कं, का कायो इच्चादि सब्बासद्दसमं।

नपुंसके-किं-सि। लोपबिधिस्स बलवतरत्ता पठमं सिलोपे कते, पुन विभत्तिपरत्ताभावा तदनुपरोधेनाति परिभासतो वा कादेसाभावो। किं एतं, कानि। दुतियेकवचने क्वचि लोपन्ति निग्गहितलोपे कते, अम्मो निग्गहितं झलपेहीति निग्गहितं। किं कानि; केन इच्चादि पुल्लिङ्गसमं। एकसद्दो सङ्ख्यातुल्यासहायञ्‍ञवचनो। यदा सङ्ख्यावचनो तदा सब्बत्थेकवचनन्तोव। अञ्‍ञत्थ बहुवचनन्तोपि। एको, एका; एकं, एके इच्चादि सब्बत्थ सब्बसद्दसमं। संसास्वेकवचनेव विसेसो। उभसद्दो द्विसद्दपरियायो, सदा बहुवचनन्तोव।

उभ यो इतीध। ततो योनमो तूति एत्थ तुग्गहणेन क्वचि योनमोकारो। उभो पुरिसा उभे वा उभो पुरिसे, उभे वा। सुहिसु 'तेसु वुद्धी'ति आदिना क्वचि एकारस्सोकारो। उभोभि उभोहि उभेभि उभेहि।

(२२७) उभादितो नमिन्नं।

उभ इच्चेवमादितो नंवचनस्स इन्नं होति। उभिन्नं, उभोभि उभोहि उभेभि उभेहि; उभिन्नं; उभोसु उभेसु।

द्विआदयो सङ्ख्यासङ्खेय्यवचना। बहुत्तवाचित्ता' सदा बहुवचनन्ताव।

द्वि-यो इतीध। सविभत्तिस्स इत्थीपुमनपुंसकसङ्ख्यन्ति च अधिकारो।

(२२८) योसु द्विन्नं द्वे च।

द्वि इच्चेतस्स सङ्ख्यासद्दस्स इत्थीपुमनपुंसके पवत्तमानस्स सविभत्तिस्स द्वे इच्चादेसो होति योसु परेसु। चसद्देन दुवे च, क्वचि दुवि च नंम्हि। बहुवचनुच्चारणं द्विसद्दतो बहुवचनमेव होतीति आपनत्थं। द्वे धम्मा, द्वे इत्थियो, द्वे रूपानि, दुवे वा; एवं दुतियायम्पि। द्वीभि द्वीहि नंम्हि दीघे सम्पन्ते-

(२२९) नो च द्वादितो नंम्हि।

द्वि इच्चेवमादितो सङ्ख्यातो नकारागमो होति नंम्हि विभत्तिम्हि। चसद्देगहणेन इत्थियं तिचतुतो स्सञ्चागमो नंम्हि विभत्तिम्हि। द्विन्नं दुविन्नं वा; द्वीभि द्वीहि; द्विन्नं; दुविन्नं द्वीसु।

तिसद्दस्स भेदो। ति-यो इतीध। योलोपे सम्पन्ते-

योसूति वत्तते।

(२३०) तिचतुन्नं तिस्सोचतस्सो तयोचत्तारो तीणिचत्तारि।

तिचतुन्नं सङ्ख्यानं इत्थीपुमनपुंसके वत्तमानानं सविभत्तीनं यथाक्कमं तिस्सो चतस्सो तयो चत्तारो तीणि चत्तारि इच्चेते आदेसा होन्ति योसु परेसु। तयो पुरिसा, तयो पुरिसे पस्स, तेभि तेहि।

(२३१) इण्णमिण्णन्नं तीहि सङ्ख्याहि।

ति इच्चेतस्मा सङ्ख्यासद्दा परस्स नंवचनस्स इण्णं इण्णन्नं इच्चेते आदेसा होन्ति। सरलोपादि। तिण्णं तिण्णन्नं; तीभि तीहि; तिण्णं तिण्णन्नं; तीसु। इत्थियं - तिस्सो इत्थियो; तिस्सो; तीभि तीहि। नंम्हि स्समागमो। तिस्सन्नं। स्संब्यवधानतो इण्णाभावो। सेसं समं। नपुंसके - तीणि; तीणि। सेसं पुल्लिङ्गसमं।

तथा चतुसद्दस्सपि योसु तिचतुन्नन्ति आदिना यथावुत्तादेसो। ततो योनमो तूति एत्थ तुसद्देन क्वचि ओकारो च।

चत्तारो चतुरो वा; चत्तारो चतुरो; चतूभि चतूहि चतुब्भि; चतुन्नं। नकारागमो। चतूभि चतूहि चतुब्भि; चतुन्नं; चतूसु।

इत्थियं - चतस्सो; चतस्सो। नंम्हि च स्समागमो। 'तेसु वुद्धीति आदिना चतुउकारस्स'[1] अकारो चतस्सन्नं। सेसं समं। नपुंसके - चत्तारि; चत्तारि। सेसं पुल्लिङ्गसमं। तथा-

नीलादिगुणनामञ्च बहुब्बीहि च तद्धितं
सामञ्ञवुत्यतीतादि कितन्तं वाच्यलिङ्गिकं।

एत्थेदं वुच्चते
एसेसो एतमीति च
पसिद्धि अत्थेसु येसु लोकस्स
थीपुन्नपुंसकानीति
वुच्चन्ते तानि नामानि।

तिलिङ्गं निट्ठितं।

अथालिङ्गेसु नामेसु तुम्हअम्हसद्दा वुच्चन्ते।

तेसम्पनालिङ्गत्ता तीसुपि लिङ्गेसु समानरूपं। तुम्ह अम्ह इति ठिते स्यादुप्पत्ति।

सविभत्तीनं तुम्हअम्हाकन्ति च अधिकारो।

(२३२) त्वमहं सिम्हि च।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं यथाक्कमं त्वं अहं इच्चेते आदेसा होन्ति सिम्हि विभत्तिम्हि। चसद्देन तुम्हस्स तुवञ्च होति। त्वं पुमा, त्वं इत्थी, त्वं नपुंसकं, तुवं सत्था वा; अहंपुमा, अहं इत्थी, अहं नपुंसकं।

बहुवचने- सब्बनामकारते पठमोति एकारो। तुम्हे तिट्ठथ, भिय्यो अम्हे महेमसे।

अम्हस्साति वत्तते।

(२३३) मयं योम्हि पठमे।

सब्बस्सेव अम्हसद्दस्स सविभत्तिस्स मयंआदेसो होति योम्हि पठमे। मयं गच्छाम।

एत्थ च: एकस्मिम्पि गारवबहुमानेन बहुत्तसमारोपनेन[2] बहुवचनं होति। अंम्हीति वत्तते।

(२३४) तवं ममञ्च नवा।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं तवं ममं इच्चेते आदेसा होन्ति नवा यथाक्कमं अंम्हि विभत्तिम्हि। तवं ममं पस्स।

(२३५) तंममंम्हि।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं तं मं इच्चेते आदेसा होन्ति यथाक्कमं अंम्हि तं मं।

(२३६) तुम्हस्स तुवं त्वमंम्हि।

सब्बस्सेव तुम्हसद्दस्स सविभत्तिस्स तुवं त्वं इच्चेते आदेसा होन्ति अंम्हि विभत्तिम्हि। तुवं त्वं।

बहुवचने - तुम्हम्हेहि आकन्ति वत्तते।

(२३७) वा य्वप्पठमो।

(२३८) नाम्हि तयामया।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं तया मया इच्चेते आदेसा होन्ति यथाक्कमं नाम्हि विभत्तिम्हि। तया मया।

(२३९) तया तयीनन्तकारो त्वत्तं वा।

तया तयि इच्चेतेसं तकारो तवत्तमापज्जते वा। त्वया तया मया, तुम्हेभि तुम्हेहि; अम्हेभि अम्हेहि।

सस्मिं वाति वत्तते।

(२४०) सस्सं।

तुम्हम्हेहि सस्स विभत्तिस्स अमादेसो होति वा। तुम्हं अम्हं दीयते।

(२४१) तव मम से।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं यथाक्कमं तव मम इच्चेते आदेसा होन्ति से विभत्तिम्हि। विकप्पेनायं, विज्झन्तरस्स विज्जमानत्ता। तव मम वा दीयते। सेति वत्तते।

(२४२) तुय्हं मय्हञ्च।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं तुय्हं मय्हं इच्चेते आदेसा च होन्ति यथाक्कमं से विभत्तिम्हि। तुय्हं मय्हं वा दीयते।

(२४३) अम्हस्स ममं सविभत्तिस्स से।

सब्बस्सेव अम्हसद्दस्स सविभत्तिस्स ममं आदेसो होति से विभत्तिम्हि। ममं दीयते।

सस्सन्ति इतो सीहगतिया अमीति वत्तते।

(२४४) तुम्हम्हेहि नमाकं।

तुम्हम्हेहि परस्स नंवचनस्स आकं इच्चादेसो होति वा अत्तञ्च। 'तेसु वुद्धी'ति आदिना अम्हस्स क्वचि अस्मादेसो। तुम्हं तुम्हाकं अम्हं अम्हाकं अस्माकं वा।

पञ्चमियं- अम्हतुम्हन्तुराज इच्चादिना स्मावचनस्स नाभावातिदेसो। तया मया अपेति, तुम्हेहि अम्हेहि तुम्हेभि अम्हेभि; तुम्हं अम्हं तव मम, तुय्हं मय्हं ममं परिग्गहो, तुम्हं तुम्हाकं अम्हं अम्हाकं अस्माकं धम्मता।

स्मिंम्हीति वत्तते।

(२४५) तुम्हम्हाकं तयि मयि।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं तयि मयि इच्चेते आदेसा होन्ति यथाक्कमं स्मिंम्हि विभत्तिम्हि। तकारस्स त्वत्तं। त्वयि तयि मयि, तुम्हेसु अम्हेसु। तेसं एव तुम्हअम्हसद्दानं पदतो परेसं क्वचि आदेसन्तरविधाने रूपभेदो। नवाति च अधिकारो।

(२४६) पदतो दुतियाचतुत्थीछट्ठीसु वोनो।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं पदस्मा परेसं वोनो आदेसा होन्ति यथाक्कमं दुतियाचतुत्थीछट्ठीसु बहुवचनेसु नवा। एत्थ च: एकवचनेसूति वक्खमानत्ता बहुवचनेसूति लद्धं। पहाय वो गमिस्सामि, मा नो अज्ज विकन्तिंसु, धम्मं वो भिक्खवे देसिस्सामि, संविभजेथ नो रज्जेन, तुट्ठोस्मि वो पकतिया, सत्था नो भगवा अनुप्पत्तो।

(२४७) तेमेकवचनेसु च।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं पदस्मा परेसं ते मे आदेसा होन्ति यथाक्कमं चतुत्थीछट्ठीसु एकवचनेसु नवा। ददामि ते गामवरानि पञ्च, ददाहि मे गामवरं, इदन्ते रट्ठं, अयं मे पुत्तो।

नवाति किं? इमं चीवरं तुय्हं विकप्पनत्थाय दम्मि, सुणाथ वचनं मम।

नवाधिकारतो चेत्थ वो नो ते मेति ये इमे,
पादादो च च वा एवा- दियोगे च न होन्ति ते।

यथा-

न सोचामि न रोदामि तव सुत्वान माणव
तुय्हञ्चापि महाराज मय्हञ्च रट्ठवड्ढन।

एवमिदं दीघमद्धानं संसरितं सन्धावितं तुम्हाकञ्च ममञ्चेव इमस्मिंपि भवे भवेति।

पदतोति किं? तवञ्ञाति, ममञ्ञाति। तेमेति वत्तते।

(२४८) न अंम्हि।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं पदस्मा परेसं तेमे आदेसा न होन्ति अंम्हि विभत्तिम्हि। पस्सेय्य तं वस्सततं अरोगं,[१] सो ममब्रवीति। तेमेकवचनेति वत्तते।

(२४९) वा ततिये च।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं पदस्मा परेसं तेमेआदेसा होन्ति वा यथाक्कमं ततियेकवचने परे। कतन्ते पापं, कतन्तया पापं। कतम्मे पुञ्ञं, कतम्मया पुञ्ञं। वा ततियेति वत्तते।

(२५०) बहुवचनेसु वोनो।

सब्बेसं तुम्हअम्हसद्दानं सविभत्तीनं पदस्मा परेसं वोनोआदेसा होन्ति वा यथाक्कमं ततियाबहुवचने परे। कतं वो कम्मं, कतं नो कम्मं। बहुवचननिद्देसेन क्वचि योम्हि पठमे च वोनो होन्ति। गामं वो गच्छेय्याथ, गामं नो गच्छेय्याम। तथा पञ्चादीनमट्ठादसन्तानं कतिसद्दस्स वालिङ्गत्ता[२] तिलिङ्गेपि समानं रूपं। अलिङ्गत्ता एव पञ्चादितो इत्थीपच्चयाभावो। पञ्च - यो इतीध। योसु द्विन्नं द्वे चाति इतो योसूति वत्तते इत्थीपुमनपुंसकसङ्ख्यन्ति च।

(२५१) पञ्चादीनमकारो।

अन्तापेक्खानं छट्ठी, पञ्चादीनमट्ठादसन्तानं सङ्ख्यानं इत्थीपुमनपुंसके वत्तमानानमन्तस्स सविभत्तिस्स अकारो होति योसु परेसु। आऐ आदेसापवादोयं। पञ्चक्खन्धा, पञ्चगतियो, पञ्चिन्द्रियानि। एवं दुतियायञ्च।

'सुनंहिसु चा'ति वत्तते।

(२५२) पञ्चादीनमत्तं।

पञ्चादीनमट्ठादसन्तानं सङ्ख्यानमन्तो अत्तमापज्जते सुनंहि इच्चेतेसु परेसु। एत्थ:- दीघापवादोयं। पञ्चभि पञ्चहि; पञ्चन्नं; पञ्चभि पञ्चहि, पञ्चन्नं, पञ्चसु। एवं छसत्तअट्ठनवदससद्दा। एकञ्च दस चाति अत्थे द्वन्द्वसमासे, एकेनाधिका दसाति अत्थे तप्पुरिसे वा कते- सङ्ख्यानेति वत्तते।

(२५३) द्वेकट्ठानमाकारो वा।

द्वि एक अट्ठ इच्चेतेसमन्तो आकारो होति वा सङ्ख्याने उत्तरपदे परे। ववत्थितविभासावायं। एकादस, द्वादस, अट्ठादस। सङ्ख्यानेति किमत्थं? एकदन्तो, द्विदन्तो, अट्ठत्थम्भो। वाति वत्तते।

(२५४) एकादितो दस्स र सङ्ख्याने।

एकादितो सङ्ख्यातो परस्स दसस्स आदिस्स दकारस्स रकारो होति वा सङ्ख्याने। सेसं समं। एकारस; एकादस।

द्वे च दस च द्वीहि वा अधिका दसाति द्विदस इतीध। वाति वत्तते।

(२५५) वीसतिदसेसु बा द्विस्स तु।

वीसति दस इच्चेतेसु परेसु द्विसद्दस्स बा होति वा। तुसद्देन तिंसायपि। रकारो आत्तञ्च। बारस, द्वादस।

तयो च दस चाति, तीहि वा अधिका दसाति तेरस। एत्थ:- 'तेसु वुद्धी'ति आदिना तिसद्दस्स तेआदेसो आ नवुतिया। चत्तारो च दस चाति, चतूहि वा अधिका दसाति चतुद्दस इच्चत्र।

गणने दसस्साति वत्तते।

(२५६) चतूपपदस्स लोपो तुत्तरपदादि चस्स चुचोपि नवा।

गणने दसस्सादिम्हि ठितस्स चतु इच्चेतस्स उपपदस्स तुसद्दो लोपो होति, उत्तरपदादिम्हि ठितस्स चतूपपदस्स चकारस्स चुचो आदेसा होन्ति नवा। चुद्दस चोद्दस चतुद्दस। अपिग्गहणेन अनुपपदस्सापि गणने पदादि चकारस्स लोपो। चुचो होन्ति नवा। यथा- तालीसं चुत्तालीसं चोत्तालीसं चत्तालीसं। पञ्च च दस चाति पञ्चहि अधिका दसाति वा अत्थे पञ्चदस। तेसु वुद्धीति आदिना पञ्चसद्दस्स दसवीसतीसु क्वचि पन्नपण्णआदेसा। पन्नरस। छ च दस चाति छहि वा अधिका दसाति अत्थे छदस इतीध।

छस्साति वत्तते।

(२५७) दसे सो निच्चञ्च।

छ इच्चेतस्स सङ्ख्यासद्दस्स निच्चं सो इच्चादेसो होति दसे परे।

'सङ्ख्यानं वा'ति च वत्तते।

(२५८) ळ दरानं।[१]

सङ्ख्यानं दकाररकारानं ळकारादेसो[२] होति वा। ळळानमविसेसो। ववत्थितविभासत्थोयं वासद्दो। तेन सोळस इति निच्चं। तेळस तेरस चत्तालीसं चत्तारीसमीति विभासा। दसपन्नरसादीसु न च होति।

सत्त च दस चाति सत्तहि अधिका दसाति वा अत्थे। सत्तरस सत्तदस।

अट्ठ च दस चाति अट्ठहि अधिका दसाति वा अत्थे अट्ठदस इतीध। आत्ते कते-

'वा दस्स र सङ्ख्याने'ति वत्तते।

(२५९) अट्ठादितो च।

अट्ठादितो च दससद्दस्स दस्स रकारो होति वा सङ्ख्याने। अट्ठारस अट्ठादस। अट्ठादितोति किं? चतुद्दस।

कतिसद्दो बहुवचनन्तोव। कति-यो इतीध। निच्चं - योलोपादि, रस्सत्तं। कति तिट्ठन्ति; कति पस्ससि; सतिभि कतिहि; कतिनं; कतिभिं कतिहि; कतिनं; कतिसु।

अलिङ्गसब्बनामं

अथ विभत्तिप्पच्चयन्ता वुच्चन्ते।

तेसम्पनालिङ्गत्ता निपातत्ता च तिलिङ्गे वचनद्वये च समानं रूपं। पुरिसस्मा पुरिसेहि वाति अत्थे-

(२६०) क्वचि तो पञ्चम्यत्थे।

सब्बस्मा सुद्धनामतो सब्बनामतो च लिङ्गम्हा क्वचि तोपच्चयो होति पञ्चम्यत्थे।

(२६१) त्वादयो विभत्तिसञ्ञायो[१]

तो आदि येसं दानिपरियन्तानं पच्चयानं ते होन्ति पच्चया त्वादयो। त्वादयो विभत्तिसञ्ञा होन्ति। तेन तदन्तानंपि विभत्यन्तपदत्तं सिद्धं होति।

पुरिसतो, एवं राजतो वा, चोरतो वा, अग्गितो वा, गहपतितो वा, हत्थितो, हेतुतो, सब्बञ्ञुतो, कञ्ञतो, युत्तितो, इत्थितो, भिक्खुनितो। एत्थ च: कवचादिमज्झुत्तरानं दीघरस्सा पच्चयेसु चाति तोपच्चये रस्सत्तं। यागुतो, जम्बुतो, वित्ततो, आयुतो इच्चादि। सब्बनामतो सब्बस्मा सब्बेहीति वा अत्थे सब्बतो एवं यतो, ततो, कतरतो, कतमतो, कतमतो, इतरतो, अञ्ञतो, एकतो, उभतो, पुब्बतो, परतो, अपरतो, दक्खिणतो, उत्तरतो, अमुतो। किस्स कु इति च वत्तते।

(२६२) त्रतोथेसु च।

किमिच्चेतस्स कु होति त्रतोथ इच्चेतेसु च परेसु। कस्मा केहीति वा कुतो। तोथेसूति वत्तते।

(२६३) सब्बस्सेतस्साकारो वा।

सब्बस्स एतसद्दस्स अकारो होति वा तोथ इच्चेतेसु। एतस्मा एतेहीति वा अतो।

सब्बस्सेतस्साति वत्तते।

(२६४) ए तोथेसु वा।[३]

सब्बस्स एतसद्दस्स एकारो होति वा तोथ इच्चेतेसु। द्वित्तं। एत्तो।

सब्बस्साति वत्तते।

(२६५) इमस्सि थंदानिहतोधेसु च।

इमसद्दस्स सब्बस्सेव इकारो होति थं दानि ह तोध इच्चेतेसु च। इमस्माति इतो।

क्वचि तो ती योगविभागेन आदिपभूतीहि तो सत्तमियत्थे, अनिच्चदीहि ततियत्थे च। यथा - आदिम्हीति अत्थे आदितो। एवं मज्झिमतो[४], एकतो, पुरतो, पच्छतो, पस्सतो, पिट्ठितो, पादतो, सीसतो, अग्गतो, मूलतो, परतो इच्चादयो। ततियत्थे - अनिच्चेनाति अनिच्चतो; अनिच्चतो सम्मसति; एवं दुक्खतो, रोगतो, गण्डतो इच्चादयो।

अत्थे क्वचीति वत्तते।

(२६६) त्र थ सत्तमिया सब्बनामेहि।

सब्बनामेहि परा त्र थ इच्चेते पच्चया होन्ति क्वचि सत्तम्यत्थे। सब्बस्मिं सब्बेसु चाति सब्बत्र सब्बत्थ; एवं यत्र यत्थ, तत्र तत्थ, इतरत्र इतरत्थ, अञ्ञत्र अञ्ञत्थ, उभयत्र उभयत्थ, परत्र परत्थ. कत्र कत्था त्ररतो थेस चाति कत्तं।

'किस्स क वे चा' ति सुत्ते चसद्देन कादेसो। कत्थ, अमुत्र अमुत्थ।

सब्बस्सेतस्साकारो वाति वत्तते।

(२६७) त्रे निच्चं।

सब्बस्सेव एतसद्दस्स अकारो होति निच्चं त्रे परे। अत्र। सब्बस्सेतस्साकारो वाति अत्तं। ए तोथेसु चाति एकारो। अत्थ, एतो, एत्थ। 'क्वचि अत्थे सत्तमिया' ति च अधिकारो। सब्बस्मिन्ति अत्थे-

(२६८) सब्बतो धि।

सब्ब इच्चेतस्मा धिपच्चयो होति सत्तम्यत्थे। सब्बधि।

(२६९) किंस्मा वो।

किमिच्चेतस्मा वपच्चयो होति क्वचि सत्तम्यत्थे।

(२७०) किस्स क वे च।

किमिच्चेतस्स कसद्दो आदेसो होति वपच्चये परे। चग्गहणेन हदाथमादिं अवपच्चयेपि। 'तेसु वुद्धी' ति आदिना ककारे अकारस्स लोपो च वम्हि। क्व गतोसि त्वं। किस्माति वत्तते।

(२७१) हिंहंहिञ्चनं।

किमिच्चेतस्मा हिंहंहिञ्चनं इच्चेते पच्चया होन्ति क्वचि सत्तम्यत्थे। किस्साति वत्तते।

(२७२) कु हिंहंसु च।

किमिच्चेतस्स कु होति हिं हं इच्चेतेसु। चग्गहणेन हिञ्चनंदाचनमिच्चादीसुपि। किस्मिन्ति कुहिं, कुहं, कुहिञ्चनं, कहं। कादेसो। हिंहन्ति वत्तते।

(२७३) तम्हा च।

त इच्चेतस्मा सब्बनामतो हिंहंपच्चया होन्ति क्वचि सत्तम्यत्थे। तस्मिन्ति तहिं तहं।

(२७४) इमस्मा हधा च।

इमसद्दतो हधपच्चया होन्ति क्वचि सत्तम्यत्थे। इमस्सि थन्ति आदिना इकारो। इमस्मिन्ति इह, इध।

(२७५) यतो हिं।

य इच्चेतस्मा सब्बनामतो हिंपच्चयो होति क्वचि सत्यम्यत्थे। यस्मिन्ति यहिं।

कालेति अधिकारोयं। किस्मिं कालेति अत्थे-

(२७६) किंसब्बञ्ञेकयकुहि दादाचनं।

किं-सब्ब-अञ्ञ-एक-य-इच्चेतेहि सब्बनामेहि दापच्चये होति। कु इच्चेतस्मा दाचनञ्च काले क्वचि सत्तमयत्थे। किस्स क वे चाति सुत्ते चसद्देन कादेसो। कदा।

(२७७) सब्बस्स सो दाम्हि वा।

सब्ब इच्चेतस्स सद्दस्स ससद्दादेसो होति वा दापच्चये परे। सब्बस्मिं कालेति सदा सब्बदा। एवं अञ्ञदा एकदा

यदा, । कस्मिं कालेति कुदाचनं । 'कु हिंहंसु चा'ति सुत्ते चसद्देन कुत्तं । कु इति निपातनेन वा । दाति वत्तते ।

(२७८) तम्हा दानि च ।

त इच्चेतस्मा सब्बनामतो दानि दापच्चया होन्ति काले क्वचि सत्तम्यत्थे । तस्मिं कालेति तदानि, तदा ।

(२७९) इमस्मा रहि धुना दानि च ।

इमसद्दतो रहि धुना दानि इच्चेते पच्चया होन्ति काले क्वचि सत्तम्यत्थे । सब्बस्स इमस्साति वत्तते ।

(२८०) एत रहिम्हि च ।

सब्बस्स इमसद्दस्स एतादेसो होति रहिम्हि पच्चये परे । इमस्मिं कालेति एतरहि ।

(२८१) अ धुनाम्हि च ।

सब्बस्सेव इमसद्दस्स अकारो होति धुनापच्चये परे । अधुना । इमसद्दस्स इकारो । इमस्मिं कालेति इदानि । विभत्तिप्पच्चयविधानं ।

अथालिङ्गसङ्ख्याविभत्तिभेदा उपसग्गनिपाता वुच्चन्ते ।

प परा नि नी उ दु सं वि अव अनु परि अधि अभि पति सु आ अति अपि अप उप इति वीसति उपसग्गा ।

तत्थ पसद्दो पकारादिकम्मपधानन्तोभाव' वियोगतप्परभुसत्थसम्भवतित्तिअनाविलपत्थनादीसु । प इति अयमुपसग्गो एतेसु पकारादीसु अत्थेसु वत्तते । यथा-पकारे-पञ्ञा; आदिकम्मे-विप्पकतं; पधाने-पणीतं; अथवा पधानं पधानत्तं इस्सरियं तस्मिं - पभू अयं देसस्स; अन्तोभावे - पक्खित्तं; वियोगे - पवासी; तत्परे - पाचरियो; भुसत्थे - पवुद्धकायो; सम्भवे - हिमवता गङ्गा पभवति; तित्तियं - पहूतमन्नपानं; अनाविले - पसन्नमुदकं - पणिहितं ।

परा इति परिहानि पराजयगतिविक्कमामसनादीसु । यथा-परिहानियं - पराभवो; पराजये - पराजितो; गतियं - परायनं; विक्कमे - परक्कमति; आमसने - अङ्गस्स परामसनं ।

नि इति निसेसनिग्गतनिहरणन्तोपवेसनाभावनिसेधनिक्खन्तपातुभावावधारणविभजनउपमूपधारणावसानछेकादीसु; निसेसे - निरुत्ति, निरवसेसन्देति; निग्गते - निक्किलेसो, निंय्याति; नीहरणे - निद्धारणं; अन्तोपवेसने - निखातो; अभावे - निम्मक्खिकं; निसेधे - निवारेति; निक्खन्ते - निब्बानो निब्बानं; पातुभावे - निम्मितं; अवधारणे - निच्छयो; विभजने - निद्देसो उपमायं - निदस्सनं, उपधारणे - निसामनं; अवसाने - निट्ठितं; छेके - निपुणो ।

नी इति नीहरणावरणादीसु । नीहरणे - नीहरति; आवरणे - नीवरणं ।

उ इति उग्गतुद्धकम्मपधानवियोगसम्भवअत्तलाभसत्तिसरूपकथनादीसु । उग्गते - उग्गच्छति; उद्धकम्मे - आसना उट्ठितो, उक्खेपो; पधाने - उत्तमो, लोकुत्तरो; वियोगे - उब्भासितो; सम्भवे - उब्भूतो; अत्तलाभे - उप्पन्नं ञाणं; सत्तियं - उस्सहति गन्तुं; सरूपकथने - उद्दिसति सुत्तं ।

दु इति असोभणाभावकुच्छितासमिद्धिकिच्छविरूपतादीसु । असोभणे - दुग्गन्धो; अभावे - दुब्भिक्खं; कुच्छित दुक्कटं; असमिद्धियं - दुस्सस्सं; किच्छे दुक्करं; विरूपतायं - दुब्बण्णो, दुम्मुखो ।

सं इति समोधानसम्मासमसमन्तभावसङ्गतसङ्खेपभुसत्थप्पत्थपभवाभिमुखभावसङ्गहपिधानपुनप्पुनकरणसमिद्धादीसु । समोधाने - सन्धि; सम्मासमेसु - समाधि, सम्पयुत्तो; समन्तभावे - संकिण्णा, समुल्लपना; सङ्गते -

- सम्मुखं; सङ्गहे - संविकारो, सङ्गण्हाति, पिधाने - संवुतं; पुनप्पुनकरणे - सन्धावति; समिद्धियं - सम्पन्नो।

वि इति विसेसविविधविरुद्धविगतवियोगविरूपतादीसु। विसेसे - विमुत्ति, विसिट्ठो; विविधे - विमति, विचित्रं; विरुद्धे - विवादो, विगते - विमलं; वियोगे - विप्पयुत्तो; विरूपतायं - विरूपो।

अव इति अधोभाववियोगपरिभवजाननसुद्धिनिच्छयदेसथेय्यादीसु। अधोभावे - अवक्खित्तचक्खु; वियोगे - ओमुक्कउपाहनो, अवकोकिलं वनं; परिभवे - अवजाननं; अवमञ्ञति; जानने - अवगच्छति; सुद्धियं - वोदानं; निच्छये - अवधारणं; देसे - अवकासो; थेय्य - अवहारो।

अनु इति अनुगतानुपच्छिन्नपच्छत्थभुसत्थसादिस्स हीन ततियत्थलक्खणित्थम्भूतक्खान भागविच्छादीसु। अनुगते - अन्वेति, अनुपच्छिन्ने - अनुसयो; पच्छासद्दत्थे - अनुरथं; भुसत्थे - अनुरत्तो, सादिस्से - अनुरूपं; हीने - अनु सारीपुत्तं पञ्ञवन्तो, ततियत्थे - नदिमन्ववसिता सेना; लक्खणे - रुक्खमनुविज्जोतते विज्जु इत्थम्भूतक्खाने - साधु देवदत्तो मातरं अनु; भागे - यदेत्थ मं अनु सिया तं दीयतु; विच्छायं - रूक्खं रूक्खं अनु विज्जोतते चन्दो।

परि इति समन्ततोभाव परिच्छेद वज्जनालिङ्गननिवासनपूजाभोजनावजानन दोसक्खानलक्खणादीसु। समन्ततोभावे - परिवुतो; परिच्छेदे - परिञ्ञेय्यं; वज्जने - परिहरति; आलिङ्गने - परिस्सजति; निवासने - वत्थं परिदहेस्सति; पूजायं - परिचरिया; भोजने - भिक्खं परिविसति; अवजानने - परिभवति; दोसक्साने - परिभासति; लक्खणादीसु - रुक्खं परि विज्जोतते विज्जु इच्चादि।

अधि इति अधिकिस्सरूपरिभावाधिभवनज्झायनाधिट्ठाननिच्छय - पापुणनादीसु। अधिके - अधिसीलं; इस्सरे - अधिपति, अधि - ब्रह्मदत्ते पञ्चाला उपरिभावे - अधिरोहति, पथविं अधिसेस्सति; अधिभवने - अधिभवति; अज्झायने - ब्याकरण मधिते, अधिट्ठाने - भूमिकम्मादिं अधिट्ठाति, निच्छये, - अधिमोक्खो; पापुणने - भोगक्खन्ध अधिगच्छति।

अभि इति अभिमुखभावविसिट्ठाधिकुद्धकक्कुलसारूप्पवन्दनलक्खणित्थम्भूतक्खानविच्छादीसु। अभिमुखभावे - अभिमुखो; अभिक्कमति; विसिट्ठे - अभिधम्मो; अधिके - अभिवस्सति, उद्धकम्मे - अभिरूहति; कुले - अभिजातो; सारुप्पे - अभिरूपो; वन्दने - अभिवादेति; लक्खणदीसु - पुरिमसमं।

पति इति पतिगतपटिलोम पतिनिधिपतिदान निसेधनिवत्तनसादिस्सपतिकरणादान पतिबोध पटिच्चलक्खणित्थम्भूतक्खान भागविच्छादीसु, पटिगते - पच्चक्खं; पटिलोमे - पटिसोतं; पटिनिधिम्हि - आचरियतो पति सिस्सो; पतिदानं - तेतत्थिकस्स घतं पति ददाति; निसेधे - पटिसेधति; निवत्तने - पटिक्कमति; सादिस्से - पटिरूपकं; पतिकरणे - पतिकारो; आदाने - पटिग्गण्हाति; पतिबोधे - पटिवेधो; पटिच्चे - पच्चयो; लक्खणादीसु - पुरिमसमं।

सु इति सोभाण सुट्ठुसम्मासमिद्धिसुखत्थादीसु। सोभणे - सुगन्धो; सुट्ठुसम्मादत्थेसु - सुट्ठु गतो सम्मा गतोतिपि सुगतो; समिद्धियं - सुभिक्खं; सुखत्थे - सुकरो।

आ इति अभिमुखभावुद्धकम्ममरियादाभिविधिपत्तिच्छा परिस्सजनआदि कम्मग्गहणनिवास समीपव्हनांदीसु। अभिमुखभावे - आगच्छति; उद्धकम्मे - आरोहति; मरियादायं - आ पब्बेता खेत्तं; अभिविधिम्हि - आ कुमारं यसो कच्चायनस्स; पत्तियं - आपत्तिमापन्नो; इच्छायं - आकङ्खा; परिस्सजने - आलिङ्गनं; आदिकम्मे - आरम्भो; गहणे - आदियति; आलम्बति; निवासे - आवसथो, आवासो; समीपे - आसन्नं; अव्हाने - आमन्तेसि।

अपि इति सम्भावनापेक्खासमुच्चयगरहपञ्हादीसु। सम्भावनायं - अपि दिब्बेसु कामेसु, मेरुम्पि विनिविज्झित्वा गच्छेय्य; अपेक्खायं - अयम्पि धम्मो अनियतो; समुच्चये - इतिपि अरहं, अन्तंपि अन्तगुणंपि आदाय; गरहे - अपि अम्हाकं पण्डितक, पञ्हे-अपि भन्ते भिक्खं लभित्थ।

अप इति अपगतगरहवज्जनपूजापदुस्सनादीसु। अपगते - अपमानो, अपेतो; गरहे - अपगब्भो; वज्जने - अप सालाय आयन्ति वाणिजा, पूजायं - वुड्ढापचायी; पदुस्सने - अपरज्झति।

उप इति उपगमन समीपूपपत्ति सादिस्साधिकूपरिभावानसन दोसक्खानसञ्ञापुब्बकम्मपूजागय्हाकारभुसत्थादीसु। उपगमने - निसिन्नं वा उपनिसीदेय्य; समीपे उपनगरं; उपपत्तियं - सग्गं लोकं उपपज्जति, अथवा उपपत्ति युत्ति, यथा - उपपत्तितो इक्खतीति उपेक्खा। सादिस्से - उपमानं - उपमा; अधिके - उप खारियं दोणो; उपरिभावे - उपसम्पन्नो; अनसने - उपवासो; दोसक्खाने परं उपवदति; सञ्ञायं - उपद्दवो, उपसग्गो; पुब्बकम्मे - उपक्कमो, उपकारो; पूजायं - बुद्धुपट्ठाको, मातुपट्ठानं; गय्हाकारे - सोचय्युपट्ठानं, भुसत्थे - उपादानं, उपायासो, उपनिस्सयोति।

इति अनेकत्था हि उपसग्गा। वुतञ्च-

उपसग्गनिपाता च पच्चया च इमे तयो
नेकेनेत्थविसया इति नेरुत्तिकाब्रवुन्ति।

तत्थ उपसग्गानं नामाख्यातविसेसकत्ता लिङ्गसञ्ञायं अनियमेन स्यादिम्हि सम्पत्ते तेसं सङ्ख्याकम्मादिभेदाभावा तेहि पठमेकवचनमेव भवति। लोपन्ति वत्तते-

(२८२) सब्बासमावुसोपसग्गनिपातादीहि च।

आवुसोसद्दतो उपसग्गनिपातेहि च परासं सब्बासं[1] विभत्तीनं लोपो होति। आदिसद्देन क्वचि सुत्तपदादीहि च। एत्थ च: आवुसोतिमस्स विसुं गहणं ससङ्ख्यत्तदीपनत्थन्ति दट्ठब्बं।

उपेच्चत्थं सजन्तीति उपसग्गा हि पादयो
चादी पदादिमज्झन्ते निपाता निपतन्ति हि।

पहरणं पहारो; एवं पराभवो, निवासो, नीहारो, उद्धारो[2], दुहारो, संहारो, विहारो, अवहारो, अनुहारो, परिहारो, अधिहारो, अभिहारो, पतिहारो, सुहारो, आहारो। अतिहारो, अपिहारो, अपहारो, उपहारो, पहरति, पराभवति, निवसति, नीहरति, उद्धरति इच्चादि योजेतब्बं।

धात्वत्थं बाधते कोचि, ,कोचि तं अनुवत्तते,
तमेवञ्ञो विसेसेति, उपसग्गगती तिधा।

ओपसग्गिकं पदं।

समुच्चय-विकप्पन-पटिसेध-पूरणादिअत्थं असत्ववाचिकं नेपातिकं पदं।

तत्र च इति समुच्चयान्वाचयेतरेतरयोगसमाहारावधारणादीसु।

वा इति विकप्पनूपमान-समुच्चयववत्थितविभासादीसु।

न-नो-मा-अ-अलं-हलं-इच्चेते पटिसेधनत्थे।

अलं-परियत्तिभूसनेसु च।

तत्थ- अथ, खलु, वत, वथ, अथो, अस्सु, यग्घे, हि, चरहि, नं, तं, वा, च, तु, व, वो, पन, हवे, कीव, ह, ततो, यथा, सुदं, खो, वे, हं, एनं, सेय्यथीदं इच्चेवमादीनि पदपूरणानि।

तत्थ- अथ इति पञ्हानन्तरियाधिकारादीसु च। खलु इति पटिसेधावधारणपसिद्धीसु च। वत इति एकंसखेदानुकम्पसङ्कप्पेसु च। अथो इति अन्वादेसे च। हि इतिहेतु अवधारणेसु च। तु इति विसेसहेतुनिवत्तनादीसु च। पन इति विसेसेपि। हवे वे इच्चेते एकंसत्थेपि। हं इति विसादसम्भवेसुपि। सेय्यथीदन्ति तं कतमन्ति अत्थेपि। अत्थपूरणं दुविधं विभत्तियुत्तं अविभत्तियुत्तञ्च। अत्थि, सक्का, लब्भा इच्चेते पठमायं। आवुसो, अम्भो, हम्भो, रे, अरे, हरे, हरे, जे इच्चेते आमन्तने।

दिवा, भिय्यो, नमो इच्चेते पठमायं दुतियायञ्च। सयं, सामं, सं, सम्मा, किन्ति इच्चेते ततियत्थे, सो-तो-धा-पच्चयन्ता च सुत्तसो, पदसो, अनिच्चतो, दुक्खतो, एकधा, द्विधा इच्चादि। तवे-तुं-पच्चयन्ता चतुत्थिया। कातवे, दातवे, कातुं, कारेतुं, दातुं, दापेतुं इच्चादि। सो तो पच्चयन्ता पञ्चमियत्थे। दीघसो, ओरसो, राजतो वा, चोरतो वा इच्चादि।

तो सत्तम्यत्थेपि त्रथादिपच्चयन्ता च। एकतो, पुरतो, पच्छतो, पस्सतो, पिट्ठितो, पादतो, सीसतो, अग्गतो, मूलतो; यत्र, यत्थ, यहिं, तत्र, तत्थ, तहिं, तहं इच्चादि।

समन्ता सामन्ता, परितो, अभितो, समन्ततो, एकज्झं, एकमन्तं, हेट्ठा, उपरि, उद्धं, अधो, तिरियं, सम्मुखा, परम्मुखा, आवि, रहो, तिरो, उच्चं, निच्चं, अन्तो, अन्तरा, अन्तरं, अज्झत्तं, बहिद्धा, बाहिरा, बाहिरं, बहि, ओरं, पारं, आरा, आरका, पच्छा, पुरे, हुरं, पेच्च इच्चेते सत्तमियत्थे।

सम्पत्ति आयति, अज्ज अपरज्ज, सुवे, स्वे, परसुवे, हिय्यो, परे, सज्ज, सायं, पातो, कालं, कल्लं, दिवा रत्तं, निच्चं, सततं, अभिण्हं, अभिक्खणं, मुहुं, मुहुत्तं, भूतपुब्बं, पुरा, यदा, तदा, कदा इच्चादयो कालसत्तमिया।

इति विभत्तियुत्तानि।

अविभत्तियुत्तेसु च: अप्पेव अप्पेवनाम नु इच्चेते संसयत्थे, अद्धा, अञ्ञदत्थु, तग्ध जातु, कामं, ससक्कं इच्चेते एकंसत्थे, एव इति अवधारणे, कच्चि, नु, किन्नु, ननु, कथं, किंसु, किं इच्चेते पुच्छनत्थे, एवं, इति, इत्थं इच्चेते निदस्सने, इति-हेतु-वावय-परिसमतीसु च, याव, ताव, यावता तावता, कित्तावता, एत्तावता, कीव इच्चेते परिच्छेदनत्थे, एवं, साहु, लहु, ओपायिकं, पटिरूपं, आम, साधु इति सम्पटिच्छनत्थे, यथा, तथा, यथेव, तथेव, एवं, एवमेव, एवमेवं, एवम्पि, यथापि, संय्यथापि, सेय्यथापिनाम, विय, इव, यथरिव, तथरिव, यथा नाम, तथा नाम, यथा हि, तथा हि, यथा च, तथा च इच्चेते पटिभागत्थे। यथा इति योग्गताविच्छापदत्थानतिव-त्तनिदस्सनेसु च।

एवं इति उपदेसपञ्हादीसु च, किञ्चापि इति अनुग्गहत्थे, अहो इति गरहपसंसनपत्थनेसु च, नाम इति गरहपसंसनसञ्ञापञ्हेसु च, साधु इति पसंसनयाचनेसु च, इङ्घं, हन्द, इच्चेते चोदनत्थे, साधु, सुट्ठु, एवमेतन्ति अनुमोदनत्थे, किर इति अनुस्सवन अस्सद्धेय्येसु, नून इति अनुमानानुसरण परिवितक्कनेसु, कस्मा इति कारणपुच्छने, यस्मा, तस्मा, तथाहि, तेन इच्चेते कारणच्छेदनत्थे, सह, सद्धिं, समं, अमा इति समक्रियायं, विना, रिते इति विप्पयोगे, नाना, पुथु बहुप्पकारे, पुथु, विसुं असङ्घाते च, दुट्ठु, कु जिगुच्छायं, पुन अप्पठमे, कथञ्चि किच्छत्थे च, धा क्खत्तुं सकिञ्चि सङ्ख्याविभागे, ईसकं अप्पमन्देसु'। सणिकं मन्दत्थे। खिप्पं, अरं, लहु, आसुं, तुण्णं, अचिरं सीघत्थे, चिरं, चिरस्सं दीघकाले, चे, यदि सङ्कावट्ठाने, धुवं, थिरावधारणेसु, हा विसादे, तुण्ही अभासने, सच्छि

तुन त्वान, त्वापच्चयन्ता उस्सुक्कनत्थे भवन्ति।

यथा-पस्सितुन, पस्सिय, पस्सित्वान, पस्सित्वा, दिस्वा, दिस्वान, दस्सेत्वा, दातुन, दत्वान, दत्वा, उपादाय, दापेत्वा, विञ्ञापेत्वा, विचेय्य, विनेय्य, निहच्च, समेच्च, अपेच्च, उपेच्च, आरब्भ, आगम्म इच्चादि।

एवं नामाख्यातोपसग्गविनिमुत्तं यदब्ययलक्खणं तं सब्बं निपातपदन्ति वेदितब्बं। वुत्तञ्च-

मुत्तं पदत्तया यस्मा तस्मा निपतत्यन्तरा
नेपातिकन्ति तं वुत्तं यं अब्ययसलक्खणन्ति।
पुल्लिङ्गं इत्थिलिङ्गञ्च नपुंसकमथापरं
तिलिङ्गञ्च अलिङ्गञ्च नामिकं पञ्चधा ठितं।

इति रूपसिद्धियं नामकण्डो

दुतियो।

रूपसिद्धियं समासकण्डो

अथ नामानमेव अञ्ञमञ्ञसम्बन्धीनं समासोति नामनिस्सितत्ता सयञ्च नामिकत्ता नामानन्तरं समासो वुच्चते।

सो च सञ्ञावसेन छब्बिधो अब्ययीभावो कम्मधारयो दिगु तप्पुरिसो बहुब्बीहि द्वन्द्वो चाति।

तत्र पठमं अब्ययीभावसमासो वुच्चते।

सो च निच्चसमासोति अस्सपदविग्गहो।

उप-नगरं इतीध उपसद्दतो पठमेकवचनं-सि। तस्स उपसग्गपरत्ता सब्बासमावुसोपसग्गनिपातादीहि चाति लोपो। नगरसद्दतो छट्ठेकवचनं-स। नगरस्स समीपन्ति अञ्ञपदेन विग्गहे-

'नामानं समासो युत्तत्थो'ति समासविधाने सब्बत्थ वत्तते।

(३१५) उपसग्गनिपातपुब्बको अब्ययीभावो।

उपसग्गपुब्बको निपातपुब्बको च नामिको युत्तत्थो। तेहेव अत्तपुब्बकेहि उपसग्गनिपातेहि सह निच्चं समसियते, सो च समासो अब्ययीभावसञ्ञो होति। इध अब्ययीभावादि सञ्ञाविधायकसुत्तानेव वा सञ्ञाविधानमुखेन समासविधायकानीति दट्ठब्बानि।

तत्थ अब्ययमीति उपसग्गनिपातानं सञ्ञा। लिङ्गवचनभेदेहि ब्ययरहितत्ता अब्ययानं अत्थं विभावयतीति अब्ययीभावो। अब्ययत्थपुब्बङ्गमत्ता अनब्ययं अब्ययं भवतीति वा अब्ययीभावो। पुब्बपदत्थप्पधानो हि अब्ययीभावो, एत्थ च: उपसग्गनिपातपुब्बकोति वुत्तत्ता उपसग्गनिपातानमेव पुब्बनिपातो।

(३१६) नामानं समासो युत्तत्थो।

तेसं नामानं पयुज्जमानपदत्थानं यो युत्तत्थो, सो समाससञ्ञो होति। तदञ्ञं वाक्यमीति रूळ्हं।

नामानि स्यादिविभत्यन्तानि। समस्सतेति समासो, सङ्खिपियतीति अत्थो।

वुत्तञ्च -

समासो पदसङ्खेपो पदपच्चयसंहितं
तद्धितं नाम होतेवं विञ्ञेय्यं तेसमन्तरन्ति।

एकपदत्तमेकविभत्तित्तञ्चाति।

युत्तो अत्थो युत्तत्थो। अथवा युत्तो सङ्गतो सम्बन्धो वा अत्थो यस्स सोयं युत्तत्थो। एतेन सङ्गतत्थेन युत्तत्थवचनेन भिन्नत्थानं एकत्थीभावो समासलक्खणन्ति वुत्तं होति। एत्थ च: नामानन्ति वचनेन देवदत्तो पचतीति आदीसु आख्यातेन समासो न होतीति दस्सेति। सम्बन्धत्थेन पन युत्तत्थग्गहणेन भटो रञ्ञो पुत्तो देवदत्तस्साति आदीसु अञ्ञमञ्ञानपेक्खेसु देवदत्तस्स कण्हा दन्ताति आदीसु च अञ्ञसापेक्खेसु अयुत्तत्थताय समासो न होतीति दीपेति।

अत्थवसा बिभत्तिविपरिणामोति विपरिणामेन युत्तत्थानन्ति वत्तते।

(३१७) तेसं विभत्तियो लोपा च।

इध पदन्तरेन वा तद्धितप्पच्चयेहि वा आयादिप्पच्चयेहि वा एकत्थीभूता युत्तत्था नाम। तेन तेसं युत्तत्थानं समासानं तद्धितायादिप्पच्चयन्तानञ्च विभत्तियो लोपनीया होन्ति[१]। समासग्गहणाधिकारे पन सति तेसं गहणेन वा तद्धितायादिप्पच्चयन्तविभत्तिलोपो। चग्गहणं पभङ्करोति आदीसु लोपनिवत्तनत्थं।

विपरिणामेन लुत्तासु विभत्तीसूति वत्तते। युत्तत्थग्गहणञ्च।

(३१८) पकति चस्स सरन्तस्स।

लुत्तासु विभत्तीसु सरन्तस्स अस्स युत्तत्थभूतस्स तिविधस्सापि लिङ्गस्स पकतिभावो होति। चसद्देन किंसमुदय-इदंपञ्ञयतादीसु निग्गहितस्सापि। निमित्ताभावे नेमित्तकाभावस्स इध अनिच्छितत्ता अयमतिदेसो।

सकत्थविरहेनिध समासस्स च लिङ्गभावाभावा[२]। विभत्तुप्पत्तियमसम्पत्तायं नामब्यपदेसातिदेसमाह।

(३१९) तद्धित-समास-कितका नामंवातवेतुनादीसु च।

तद्धितन्ता कितन्ता समासा च नाममिव दट्ठब्बा तवेतुनत्वादिप्पच्चयन्ते वज्जेत्वा। चग्गहणं किच्चप्पच्चयइत्थिप्पच्चयन्तादिस्सापि नामब्यपदेसत्थं। इध समासग्गहणं अत्थवतं समुदायानं नामब्यपदेसो समासस्सेवाति नियमत्थन्ति अपरे। अब्ययीभावोति वत्तते।

(३२०) सो नपुंसकलिङ्गो।

सो अब्ययीभावसमासो नपुंसकलिङ्गो व दट्ठब्बोति नपुंसकलिङ्गत्तं। एत्थ हि सतिपि लिङ्गातिदेसे अधिपञ्ञन्ति आदीसु अधिञाणन्ति आदि रूपप्पसङ्गो न होति सद्दन्तरत्ता। तिपञ्ञन्तिआदीसु वियाति दट्ठब्बं। न चायं अतिदेसो सुत्ते अतिदेसलिङ्गस्स इवसद्दस्स अदस्सनतो। पुरे विय स्यादुप्पत्ति। क्वचीति वत्तते।

(३२१) अं विभत्तीनमकारन्ता अब्ययीभावा।

तस्मा अकारन्ता अब्ययीभावा परासं विभत्तीनं क्वचि अं होति। सेसं नेय्यं।

तं उपनगरं, नगरस्स समीपं तिट्ठतीति अत्थो। तानि उपनगरं। आलपनेपेवं। तं उपनगरं पस्स, तानि उपनगरं।

न पञ्चम्यायमम्भावो क्वचीति अधिकारतो
ततियासत्तमीछट्ठी- नन्तु होति विकप्पतो।

तेन उपनगरं कतं, उपनगरेन वा। तेहि उपनगरं। उपनगरेहि वा। तस्स उपनगरं देहि। तेसं उपनगरं। उपनगरा आनय, उपनगरम्हा, उपनगरस्मा। उपनगरेहि। तस्स उपनगरं सन्तकं, उपनगरस्स वा, तेसं उपनगरं, उपनगरानं वा। उपनगरं

निधेहि, उपनगरे वा उपनगरम्हि, उपनगरस्मिं। उपनगरं, उपनगरेसु वा। एवं उपकुम्भं।

अभावे- दरथानं अभावो निद्दरथं, निम्म सकं।

पच्छाअत्थे- रथस्स पच्छा अनुरथं, अनुवातं।

योग्गतायं- यथा सरूपं अनुरूपं, रूपयोग्गन्ति अत्थो।

विच्छायं- अत्तानमत्तानं पति पच्चत्तं, अद्धमासं अद्धमासं अनु अन्वद्धमासं।

अनुपुब्बियं- जेट्ठानं अनुपुब्बो अनुजेट्ठं।

पटिलोमे- सोतस्स पटिलोमं पटिसोतं, पटिपथं, पटिवातं, अत्तानं अधिकिच्च पवत्तं अज्झत्तं।

मरियादाभिविधीसु- आ पाणस्स कोटिया आपाणकोटिकं, क्वचि समासन्तगतानमकारन्तोति कपच्चयो। आ कुमारेहि यसो आकुमारं, यसो कच्चायनस्स[१]।

समिद्धियं - भिक्खाय समिद्धीति अत्थे समासे च नपुंसकलिङ्गत्ते च कते-

समासस्स अन्तोति पवत्तमाने-

(३२२) सरो रस्सो नपुंसके।

नपुंसके वत्तमानस्स समासस्स अन्तो सरो रस्सो होति। एत्थ च: अब्ययीभावग्गहणं नानुवत्तेतब्बं। तेन दिगुदवन्द्वबहुब्बीहीसुपि नपुंसके वत्तमानस्स समासन्तसरस्स रस्सत्तं सिद्धं होति। अंविभत्तीनमिच्चादिना अमादेसो। सुभिक्खं। गङ्गाय समीपे वत्ततीति उपगङ्गं। मणिकाय समीपं उपमणिकं।

इत्थीसु अधिकिच्चाति अत्थे समासनपुंसकरस्सत्तादीसु कतेसु-

अब्ययीभावविभत्तीनन्ति पवत्तते।

(३२३) अञ्ञस्मा लोपो च

अकारन्ततो अञ्ञस्मा अब्ययीभावसमासा परासं विभत्तीनं लोपो च होति। अधित्थि, इत्थीसु अधिकिच्च कथा पवत्ततीति अत्थो, अधित्थि पस्स, अधित्थि कतं इच्चादि। एवं अधिकुमारि, वधुया समीपं उपवधु, गुन्नं समीपं उपगु, ओकारस्स रस्सत्तमुकारो, एवं उपसग्गपुब्बको।

निपातपुब्बको यथा- वुड्ढानं पटिपाटि, ये ये वुड्ढा वा यथावुड्ढं; पदत्थानतिक्कमे- यथाक्कमं, यथासत्ति, यथाबलं करोति, बलमनतिक्कमित्वा करोतीति अत्थो, जीवस्स यत्तको परिच्छेदो यावजीवं, तथा ग्रावतायुकं, कपच्चयो। यत्तकेन अत्थो यावदत्थं, पब्बतस्स परभागो तिरोपब्बतं, तिरोपाकारं, तिरोकुड्डं,[२] पासादस्स अन्तो अन्तोपासादं, अन्तोनगरं, अन्तोवस्सं, नगरतो[३] बहि बहिनगरं, पासादस्स उपरि उपरिपासादं, उपरिमञ्चं, मञ्चस्स हेट्ठा हेट्ठामञ्चं, हेट्ठापासादं, भत्तस्स पुरे पुरेभत्तं, एवं पच्छाभत्तं।

सकलत्थे- सह मक्खिकाय समक्खिकं भुञ्जति, न किञ्चि परिवज्जेतीति अत्थो; तेसु वुद्धीति आदिना सहसद्दस्स सादेसो। गङ्गाय ओरं ओरगङ्गं इच्चादि। अब्ययीभाबसमासो निट्ठितो।

अथ कम्मधारयसमासो वुच्चते।

सो च नवविधो - विसेसनपुब्बपदो, विसेसनुत्तरपदो, विसेसनोभयपदो, उपमानुत्तरपदो, सम्भावनपुब्बपदो, अवधारणपुब्बपदो, ननिपातपुब्बपदो, कुपुब्बपदो, पादिपुब्बपदो चाति।

तत्थ विसेसनपुब्बपदे ताव- महन्त पुरिस इतीध उभयत्थ पठमेकवचनं-सि, तुल्याधिकरणभावप्पसिद्धत्थं चसद्द-तसद्दप्पयोगो। महन्तो च सी पुरिसो चाति विग्गहे।-

इतो परं विभासा रूक्खतिण इच्चादितो विभासाति समासविधाने सब्बत्थ वत्तते।

(३२४) द्विपदे तुल्याधिकरणे कम्मधारयो।

द्वे पदानि नामिकानि तुल्याधिकरणानि अञ्ञमञ्ञेन सह विभासा समस्यन्ते। तस्मिं द्विपदे तुल्याधकरणे सति सो समासो कम्मधारयसञ्ञो च होति।

द्वे पदानि द्विपदं, तुल्यं समानं अधिकरणं अत्थो यस्स पदद्वयस्स तं तुल्याधिकरणं, तस्मिं द्विपदे तुल्याधिकरणे, भिन्नप्पवत्तिनिमित्तानं द्विन्नं पदानं विसेसनविसेसितब्बभावेन एकस्मिं अत्थे पवत्ति तुल्याधिकरणता, कम्ममिव द्वयं धारयतीति कम्मधारयो। यथा कम्मं किरियञ्च पयोजनञ्च द्वयं धारयति कम्मे सति किरियाय पयोजनस्स च सम्भवतो, तथा अयं समासो एकस्स अत्थस्स द्वे नामानि धारयति तस्मिं समासे सति एकत्थजोतकस्स नामद्वयस्स सम्भवतो।

पुरे विय समाससञ्ञा विभत्तिलोपपकतिभावा। समासेनेव तुल्याधिकरणभावस्स वुत्तत्ता वुत्तत्थानमप्पयोगोति चसद्दतसद्दानमप्पयोगो।

(३२५) महतं महा तुल्याधिकरणे पदे।

महन्तसद्दस्स महा होति तुल्याधिकरणे उत्तरपदे परे। महतन्ति बहुवचनग्गहणेन क्वचि महआदेसो च। एत्थ च: विसेसनस्स पुब्बनिपातो विसेसनभूतस्स पुब्बपदस्स महादेसविधानतोव विञ्ञायति। कम्मधारयो दिगूति पवत्तते।

(३२६) उभे तप्पुरिसा।

उभे कम्मधारयदिगुसमासा तप्पुरिससञ्ञा होन्ति। तस्स पुरिसो तप्पुरिसो। तप्पुरिससदिसत्ता अयं समासोपि अन्वत्थसञ्ञाय तप्पुरिसोति वुत्तो। यथा हि तप्पुरिससद्दो गुणमतिवत्तो, तथा अयं समासोपि। उत्तरपदत्थप्पधानो हि तप्पुरिसो। ततो नामब्यपदेसो स्यादुप्पत्ति।

अयम्पन तप्पुरिसो अभिधेय्यवचनो परलिङ्गो च। महापुरिस, महापुरिसा इच्चादि पुरिससद्दसमं। एवं महावीरो, महामुनि। महन्तञ्च तं बिलञ्चाति महाबलं। महब्भयं, महआदेसो। सन्तो च सो पुरिसो चाति सप्पुरिसो। सन्तसद्दस्स सो भे बो चन्तेति एत्थ चसद्देन सन्तसद्दस्स समासे अभकारेपि सादेसो। तथा पुब्बपुरिसो, परपुरिसो पठमपुरिसो, मज्झिमपुरिसो, उत्तमपुरिसो, दन्तपुरिसो, परमपुरिसो, वीरपुरिसो, सेतहत्थो, कण्हसप्पो, नीलुप्पलं, सेतुप्पलं, रत्तुप्पलं, लोहितचन्दनं।

क्वचि विभासाधिकारतो न भवति। यथा-पुण्णो मन्तानिपुत्तो' चित्तो गहपति, सक्को देवराजाति।

पुमा च सो कोकाकिलो चाति अत्थे समासे कते लोपन्ति वत्तते।

(३२७) पुमस्स लिङ्गादीसु समासेसु।

पुम इच्चेतस्स अन्तो अकारो लोपमापज्जते लिङ्गादीसु परपदेसु समासेसु, अम्मो निग्गहितं झलपेहीति मकारस्स निग्गहितं। पुङ्कोकिलो, एवं पुन्नागो। खत्तिया च सा कञ्ञा चाति विग्गहसमासे कते --

(३२८) कम्मधारयसञ्ञे च।

कम्मधारयसञ्ञे च समासे इत्थियं वत्तमाने तुल्याधिकरणे उत्तरपदे परे पुब्बभूतो इत्थीवाचको सद्दो पुब्बे भासितपुमा चे सो पुमा इव दट्ठब्बोति। पुब्बपदे इत्थिप्पच्चयस्स निवत्ति होति। खत्तियकञ्ञा, खत्तियकञ्ञायो इच्चादि। एवं रत्तलता, दुतियभिक्खा, ब्राह्मणी च सा दारिका चाति ब्राह्मणदारिका; एवं नागमाणविका। पुब्बपदस्सेवायं पुम्भावातिदेसो। तेन खत्तियकुमारी, कुमारसमणी, तरुणब्राह्मणीति आदीसु उत्तरपदेसु इत्थिप्पच्चयस्स न निवत्ति होति।

इत्थियमिच्चेव किं ? कुमारीरतनं, समणीपदुमं। भासितपुमाति किं ? गङ्गानदी, तण्हानदी, पठवीधातु, नन्दापोक्खरणी, नन्दादेवीति आदीसु पन सञ्ञासद्दत्ता न होति।

तथा पुरत्थिमो च सो कायो चाति पुरत्थिमकायो, एत्थ च: कायेकदेसे कायसद्दो। एवं पच्छिमकायो, हेट्ठिमकायो, उपरिमकायो, सब्बकायो, पुराणविहारो, नवावासो, कतरनिकायो, कतमनिकायो, हेतुपच्चयो, अबहुलं बहुलं कतन्ति बहुलीकतं, जीवितप्पधानं नवकं जीवितनवकं इच्चादि।

विसेसनुत्तरपदे-जिनवचनानुपरोधतो थेराचरियपण्डितादिविसेसनं परञ्च भवति। यथा-सारीपुत्तो च सो थेरो चाति सारीपुत्तत्थेरो, एवं महामोग्गल्लानत्थेरो, महाकस्सपत्थेरो, बुद्धघोसाचरियो, धम्मपालाचरियो, आचरियगुत्तिलोति वा, महोसधो च सो पण्डितो चाति महोसधपण्डितो, एवं विधुरपण्डितो, वत्थुविसेसो।

विसेसनोभयपदो यथा-सीतञ्च तं उण्हञ्चाति सीतुण्हं, सिनिद्धो च सो उण्हो चाति सिनिद्धुण्हो मासो। खञ्जो च सो खुज्जो चाति खञ्जखुज्जोएवं अन्धबधिरो, कताकतं, छिद्दावछिद्दं, उच्चावचं, छिन्नभिन्नं, सित्तसम्मट्ठं गतपच्चागतं।

उपमानुत्तरपदे-अभिधानानुरोधतो उपमानभूतं विसेसनं परम्भवति। यथा-सीहो विय सीहो, मुनि च सो सीहो चाति मुनिसीहो, एवं मुनिवसभो, मुनिपुङ्गवो, बुद्धनागो, बुद्धादिच्चो, रंसि विय रंसि, सद्धम्मो च सो रंसि चाति सद्धम्मरंसि, एवं विनयसागरो, पुण्डरीकमिव पुण्डरीको, समणो च सो पुण्डरीको चाति समणपुण्डरीको, तथा समणपदुमो। चन्दो विय चन्दो, मुखञ्च तं चन्दो चाति मुखचन्दो, एवं मुखपदुमं इच्चादि।

सम्भावनपुब्बपदो यथा-धम्मो इति बुद्धि धम्मबुद्धि; एवं धम्मसञ्ञा, धम्मसङ्खातो, धम्मसम्मतो, पाणसञ्ञिता, असुभसञ्ञा, अनिच्चसञ्ञा, अनत्तसञ्ञा, धातुसञ्ञा, धीतुसञ्ञा, अत्तसञ्ञा, अत्थिसञ्ञा, अत्तदिट्ठि इच्चादि।

अवधारणपुब्बपदो यथा-गुणो एव धनं गुणधनं, एवं सद्धाधनं, सीलधनं, पञ्ञारतनं, चक्खु एव इन्दरियं चक्खुन्द्रियं एवं चक्खायतनं, चक्खुधातु। चक्खुद्वारं रूपारम्मणमिच्चादि।

ननिपातपुब्बपदो यथा-न ब्राह्मणोति अत्थे कम्मधारयसमासे विभत्तिलापादिम्हि च कते-

उभे तप्पुरिसाति तप्पुरिससञ्ञा।

(३२९) अत्तं नस्स तप्पुरिसे।

नस्स निपातपदस्स तप्पुरिसे उत्तरपदे परे सब्बस्सेव अत्तं होति। तप्पुरिसेकदेसत्ता तप्पुरिसो। अब्राह्मणो।

न निसेधो सतो युत्तो देसादिनियमं विना
असतो चाफलो तस्मा कथमब्राह्मणोति चे ?
निसधत्थानुवादेन पटिसेधविधि क्वचि

दुविधो च चस्सत्थो[1] पसज्जप्पटिसेधपरियुदासवसेन। तत्थ: यो असूरियम्पस्सा राजदाराति आदीसु विय उत्तरपदत्थस्स सब्बथा अभावं दीपेति, सो पसज्जप्पटिसेधवाची नाम। यो पन अब्राह्मणमाणवोति[2] आदीसु विय उत्तरपदत्थं परियुदासित्वा तंसदिसे वत्थुम्हि कारियं पटिपादयति, सो परियुदासवाची नाम। वुत्तञ्च-

पसज्जप्पटिसेधस्स लक्खणं वत्थुनत्थिता
वत्थुतो याञ्ञत्रवुत्ति परियुदासलक्खणन्ति।

नन्वेवं सन्तेपि अब्राह्मणोति आदीसु कथमुत्तरपदत्थप्पधानता सियाति चे ? वुच्चते-

ब्राह्मणादिसद्दानं बाह्मणादिअत्थस्सेव तंसदिसादिअत्थस्सापि वाचकत्ता। ब्राह्मणादिसद्दा हि केवला ब्राह्मणादिअत्थेस्वेव पाकटा। भूसद्दो विय सत्तायं। यदा ते पनञ्ञेन सदिसादिवाचकेन न इति निपातेन युज्जन्ति, तदा तंसदिस-तदञ्ञ-तब्बिरुद्ध-तदभावेसुपि वत्तन्ति। भूसद्दो विय अन्वभियादियोगे अनुभवनाभिभवनादीसु। तस्मा उत्तरपदत्थजोतकोयेवेत्थ न इति निपातोति न दोसो। तेन अब्राह्मणोति ब्राह्मणसदिसोति वुत्तं होति। एवं अमनुस्सो, अस्समणो। अञ्ञत्थे - न ब्याकता अब्याकता धम्मा, असंकिलिट्ठा, अपरियापन्ना।

विरुद्धत्थे - न कुसला अकुसला, कुसलपटिपक्खाति अत्थो। एवं अलोभो, अमित्तो।

पसज्जप्पटिसेधे - न कत्वा, अकत्वा अकातून, पुञ्ञं अकरोन्तो। नस्स तप्पुरिसेति च वत्तते।

(३३०) सरे अन।

न इच्चेतस्स पदस्स तप्पुरिसे उत्तरपदे अन होति सरे परे। न अस्सो अनस्सो, न अरियो अनरियो, एवं अनिस्सरो, अनिट्ठो, अनासवो, अनुपवादो, न आदाय अनादाय, अनोलोकेत्वा इच्चादि। कुपुब्बपदो यथा- कुच्छितमन्नन्ति निच्चसमासत्ता अञ्ञपदेन विग्गहे कम्मधारयसमासे कते-

तप्पुरिसे सरेति पवत्तते।

(३३१) कदं कुस्स[3]।

कु इच्चेतस्स निपातस्स तप्पुरिसे उत्तरपदे कदं होति सरे परे[4] सरलोपो। कदन्नं; एवं कदसनं। सरेति किं ? कुदारा, कुपुत्ता, कुदासा, कुदिट्ठि। कुस्साति वत्तते।

(३३२) काप्पत्थेसु च।

कु इच्चेतस्स अप्पत्थे वत्तमानस्स का होति तप्पुरिसे उत्तरपदे परे। बहुवचनुच्चारणतो कुच्छितत्थे च क्वचि तप्पुरिसे। अप्पकं लवणं कालवणं; एवं कापुप्फं, कुच्छितो पुरिसो कापुरिसो, कुपुरिसो वा।

पादिपुब्बपदो च निच्चसमासोव। पधानं वचनं पावचनं, मुसं बद्धं पबद्धं सरीरं, समं सम्मा वा आधानं समाधानं, विविधा मति विमति, विविधो कप्पो विकप्पो, विसिट्ठो वा कप्पो विकप्पो, अधिको देवो अधिदेवो; एवं अधिसीलं, सुन्दरो गन्धो सुगन्धो, कुच्छितो गन्धो देग्गन्धो, सोभनं कतं सुकतं, असोभनं कतं दुक्कटं इच्चादि।

ये इध अविहितलक्खणा नामनिपातोपसग्गा, तेसं नामानं समासोति योगविभागेन समासो दट्ठब्बो। यथा-अपुनगेय्या गाथा, अचन्दमुल्लोकिकानि मुखानि, अस्सद्धभोजी, अलवणभोजीति आदीसु अयुत्तत्थत्ता नाञ्ञेने समासो।

१. *पोराणपोत्थके दुविधो पस्सनस्सत्थो इति दिस्सति।*

२. *अब्राह्मणअमनुस्साति-म।*

तथा दिट्ठो पुब्बन्ति दिट्ठपुब्बो तथागतं, एवं सुतपुब्बो धम्मं, गतपुब्बो भग्गं। कम्मनि-दिट्ठा पुबन्ति दिट्ठपुब्बा देवा तेन, एवं सुतपुब्बो धम्मा, गतपुब्बा दिसा, पहारो, पराभवो, विहारो, आहारो, उपहारो इच्चादि।

कम्मधारयो।

अथ दिगुसमासो वुच्चते।

तयो लोका समाहटा चित्तेन सम्पिण्डिता तिण्णं लोकानं समाहारोति वा अत्थे-

'नामानं समासो युत्तत्थो'ति वत्तमाने द्विपदेति आदिता कम्मधारयसमासो। ततो समाससञ्ञायं विभत्तिलोपे पकतिभावे च कते- कम्मधारयोति पवत्तते।

(३३३) सङ्ख्यापुब्बो दिगु।

सङ्ख्यापुब्बो कम्मधारयसमासो दिगुसञ्ञो होति। द्वे गावो दिगु। दिगुसदिसत्ता अयंपि समासो दिगूति वुत्तो। अथवा सङ्ख्यापुब्बत्तनपुंसकेकत्तसङ्खातेहि द्वीहि लक्खणेहि गतो अवगतोति दिगूति वुच्चति। द्वीहि वा लक्खणेहि गच्छति पवत्ततीति दिगु। एत्थ च: सङ्ख्यापुब्बोति वुत्तत्ता सङ्ख्यासद्दस्सेव पुब्बनिपातो। उभे तप्पुरिसाति तप्पुरिससञ्ञा। नपुंसकलिङ्गोति वत्तते।

(३३४) दिगुस्सेकत्तं।

दिगुस्स समासस्स एकत्तं होति नपुंसकलिङ्गत्तञ्च।

समाहारदिगुस्सेतं गहणं। तत्थ सब्बत्थेकवचनमेव होति, असमाहारदिगुम्हि अञ्ञत्र पन बहुवचनम्पि, नामब्यपदेसस्स स्यादुप्पत्तिअमादेसादि।

तिलोकं; हे तिलोक; तिलोकं; तिलोकेन; तिलोकस्स तिलोकाय वा; तिलोका तिलोकम्हा तिलोकस्मा; तिलोकस्स; तिलोके तिलोकम्हि तिलोकस्मिं। एवं तयो दण्डा तिदण्डं, तीणि मलानि समाहटानि; तिण्णं मलानं समाहारोति वा तिमलं, तिलक्खणं, चतुसच्चं, चतस्सो दिसा चतुद्दिसं; सरो रस्सो नपुंसकेति रस्सत्तं। पञ्चसिक्खापदं, छळायतनं, सत्ताहं, अट्ठसीलं नवलोकुत्तरं, दससीलं, सतयोजनं। तथा द्वे रत्तियो द्विरत्तं,[१] तिस्सो रत्तियो तिरत्तं, द्वे अङ्गुलियो द्वङ्गुलं, तिवङ्गुलं, सत्त गोधावरियो सत्तगोधावरि, तासं समाहारोति वा सत्तगोधावरं। एत्थ च: रत्तिअङ्गुलि गोधावरीनमन्तस्स।

(३३५) क्वचि समासन्तगतानमकारन्तो।

राजादिगहणस्सेदं गहणं। तेन समासन्तगतानं राजादीनं नामानं अन्तो क्वचि अकारो होतीति अत्तं,[२] कारग्गहणेन बहुब्बीहादिम्हि समासन्ते क्वचि कप्पच्चयो होति। सुरभि सुदुपूतीहि गन्धन्तस्सिकारो च।

अथवा अ च को च अका, रकारो पदसन्धिकरो। तेन क्वचि समासन्तगतानं अन्तो हुत्वा अकइच्चेते पच्चया होन्तीति अत्थो। तेन पञ्च गावो समाहटाति अत्थे समासादिं कत्वा समासन्ते अप्पच्चये ओ सरे चाति अवादेसे च कते पञ्चगवन्ति आदि च सिज्झति। द्विरत्तन्ति आदीसु पन अप्पच्चये कते पुब्बसरस्स सरलोपोति आदिना लोपो।

असमाहारदिगु यथा-एको च सो पुग्गलो चाति एकपुग्गलो; एवं एकधम्मो, एकपुत्तो, तयो भवा तिभवा, चतस्सो दिसा चतुद्दिसा, दससहस्सचक्कवाळानि इच्चादि।

दिगुसमासो।

अथ तप्पुरिससमासो वुच्चते।

सो पन दुतियादीसु छसु विभत्तीसु सभावतो छब्बिधो। तत्थ: दुतियातप्पुरिसो गतनिस्सितातीतातिक्कन्तप्पत्तापन्नादीहि भवति। सरणं गतोति विग्गहे - तप्पुरिसोति वत्तते।

(३३६) अमादयो परपदेभि।

अमादिविभत्यन्तानि युत्तत्थानि पुब्बपदानि नामेहि परपदेहि सह विभासा समस्यन्ते। सो समासो तप्पुरिससञ्ञो होति। अयञ्च तप्पुरिसो अभिधेय्यवचनलिङ्गो।

गतादिसद्दा, कितन्तत्ता तिलिङ्गा, विभत्तिलोपादिविधानं सब्बं पुब्बसमं। सो सरणगतो, ते सरणगता; सा सरणगता, ता सरणगतायो; तं कुलं सरणगतं, तानि कुलानि सरणगतानि इच्चादि।

एवं अरञ्ञगतो, भूमिगतो; धम्मं निस्सितो धम्मनिस्सितो, अत्थनिस्सितो, भवं अतीतो भवातीतो, कालातीतो; पमाणं अतिक्कन्तं पमाणातिक्कन्तं, लोकातिक्कन्तं; सुखं पत्तो सुखप्पत्तो, दुक्खप्पत्तो; सोतं आपन्नो सोतापन्नो, निरोधसमापन्नो; मग्गपटिपन्नो, रथं आरुळ्हो रथारुळ्हो; सब्बरत्तिं सोभनो सब्बरत्तिसोभणो; मुहुत्तसुखं।

उपपदसमासे पन वुत्तियेव, तस्स निच्चत्ता। यथा-कम्मं करोतीति कम्मकारो, कुम्भकारो; अत्थं कामेतीति अत्थकामो, धम्मकामो; धम्मं धारेतीति धम्मधरो, विनयधरो; सच्चं वदितुं सीलमस्साति सच्चवादी इच्चादि।

तवन्तुमानन्तादिकितन्तेहि वाक्यमेव, ववत्थितविभासाधिकारतो। यथा-ओदनं भुत्तवा, धम्मं सुणमानो, धम्मं सुणन्तो, कटं करानो। अनभिधानतो वा, अभिधानलक्खणा हि तद्धितसमासकितकाति।

दुतियातप्पुरिसो।

ततिया-कितकपुब्बसदिससमूनत्थ कलह निपुणमिस्सकसखिलादीहि।

बुद्धेन भासितो बुद्धभासितो धम्मो एवं जिनदेसितो, सत्थारा वण्णितो सत्थुवण्णितो, विञ्ञूहि गरहितो, विञ्ञुगरहितो, विञ्ञुप्पसत्थो, इस्सरकतं, सयंकतं, सुकेहि आहटं सुकाहटं, रञ्ञा हतो राजहतो, रोगपीळितो, अग्गिदड्ढो, सप्पदट्ठो, सल्लेन विद्धो सल्लविद्धो, इच्छाय अपकतो इच्छापकतो, सीलेन सम्पन्नो सीलसम्पन्नो; एवं सुखसहगतं, ञाणसम्पयुत्तं, मित्तसंसग्गो, पियविप्पयोगो, जातिथद्धो, गुणहीनो, गुणवुड्ढी, चतुवग्गकरणीयं, चतुवग्गादिकत्तब्बं, काकेहि पेय्या काकपेय्या नदी इच्चादि।

क्वचि वुत्तियेव। उरेन गच्छतीति उरगो, पादेन पिवतीति पादपो। क्वचि वाक्यमेव। फरसुना छिन्नं वा, काकेहि पातब्बा, दस्सनेन पहातब्बा।

पुब्बादियोगे-मासेन पुब्बो मासपुब्बो; एवं मातुसदिसो, पितुसमो, एकूनवीसति, सीलविकलो, असिकलहो, वाचानिपुणो, यावकालिकसम्मिस्सं, वाचासखिलो, सत्थारा सदिसो सत्थुसदिसो, सत्थुकप्पो, पुञ्ञेन अत्थिको पुञ्ञत्थिको, गुणाधिको, गुळेन संसट्ठो ओदनो गुळोदनो, खीरोदनो, अस्सेन युत्तो रथो अस्सरथो, मग्गचित्तं, जम्बुया पञ्ञातो लक्खितो दिपो जम्बूदीपो, एकेन अधिका दस एकादस, जातिया अन्धो जच्चन्धो, पकतिया मेधावी पकतिमेधावी इच्चादि।

ततियातप्पुरिसो।

चतुत्थी-तदत्थअत्थहितदेय्यादीहि।

गमिकभत्तं, पासादाय दब्बं पासाददब्बं इच्चादि।

निच्चं अत्थेन[१]- भिक्खुसंघस्स अत्थाय विहारो भिक्खुसंघत्थो विहारो, भिक्खुसंघत्था यागु, भिक्खुसंघत्थं चीवरं, यस्स अत्थाय यदत्थो, यदत्था, यदत्थं, एवं तदत्थो, तदत्था तदत्थं, एतदत्थो, एतदत्था, एतदत्थं; एतदत्थो वायामी, एतदत्था कथा, एतदत्थं सोतावधानं, किमत्थं, अत्तत्थं, परत्थं, संवरस्सत्थाय विनयो संवरत्थो विनयो[२], सुखत्थाय[२], समाधत्थाय[२], निब्बिदा विरागत्थाय, विरागो विमुत्तत्थाय; तथा लोकस्स हितो लोकहितो, बुद्धस्स देय्यं बुद्धदेय्यं पुप्फं; संघस्स देय्यं संघदेय्यं चीवरं। इध न भवति। संघस्स दातब्बमिच्चादि[३]।

चतुत्थीतप्पुरिसो।

पञ्चमी- अपगमन-भयविरतिमोचनत्थादीहि।

मेथुनस्मा अपेतो मेथुनापेतो; एवं पलापापगतो, ठानमुत्तो, नगरनिग्गतो, पिण्डपातपटिक्कन्तो; गामतो निक्खन्तं गामनिक्खन्तं; रुक्खग्गा पतितो रुक्खग्गपतितो, सासनचुतो, आपत्तिवुट्ठानं, धरणितलुग्गतो; सब्बभवेहि निस्सटो सब्बभवनिस्सटो।

भयत्थादियोगे[४] यथा-राजतो भयं राजभयं, चोरेहि भयं चोरभयं; अमनुस्सेहि भयं अमनुस्सभयं; अग्गितो भयं अग्गिभयं; पापतो भीतो पापभीतो, पापभीरुको; अकत्तब्बतोविरति अकत्तब्बविरति; एवं कायदुच्चरितविरति, वचीदुच्चरितविरति; बन्धना मुत्तो वन्धनमुत्तो, बनमुत्तो, बन्धनमोक्खो; कम्मतो समुट्ठितं कम्मसमुट्ठितं, उक्कट्ठुक्कट्ठं, ओमकोमकं। क्वचि वुत्तियेव। कम्मतो जातं कम्मजं; एवं चित्तजं, उतुजं, आहारजं। इध न भवति। पासादा पतितो।

पञ्चमीतप्पुरिसो।

छट्ठी-रञ्ञो पुत्तो राजपुत्तो, एवं राजपुरिसो, आचरियपूजको, बुद्धसावको, बुद्धरूपं, जिनवचनं, समुद्दघोसो, धञ्ञानं रासि धञ्ञरासि; पुप्फगन्धो, फलरसो; कायस्स लहुता कायलहुता; मरणानं अनुस्सति मरणानुस्सति; रुक्खमूलं; अयस्स पत्तो अयोपत्तो; एवं सुवण्णकटाहं, पानीयथालकं, सप्पिकुम्भो।

देवानं राजाति अत्थे समासादिम्हि कते क्वचि समासन्तगतानमकारन्तोति अकारो। ततो स्या चा ति आत्तं न भवति। देवराजो, देवराजा, देवराजं, देवराजे इच्चादि पुरिससद्दसमं। अत्ताभावे-देवराजा, देवराजानो इच्चादि राजसद्दसमं। तथा देवानं सखा देवसखो, देवसखा, सो देवसखा, ते देवसखानो वा इच्चादि।

पुमस्स लिङ्गं पुल्लिङ्गं, एवं पुम्भावो, पुमन्तस्स लोपादि। हत्थिपदं, इत्थिरूपं, भिक्खुनिसंघो, जम्बुसाखा। एत्थ च: क्वचादिमज्झुत्तरानन्ति आदिना मज्झे ईकारूकारानं रस्सत्तं। विभासाधिकारतो क्वचि वाक्यमेव। सहसा कम्मस्स कत्तारो, भिन्नानं सन्धाता, कप्पस्स ततियो भागो; या च पक्खस्स अट्ठमी, मनुस्सानं खत्तियो सूरतमो। युत्तत्थो इच्चेव, भटो रञ्ञो पुरिसो देवदत्तस्साति एत्थ च भटसम्बन्धे छट्ठीति अञ्ञमञ्ञानपेक्खताय अयुत्तत्थभावतो समासो न भवति। कोसलस्स रञ्ञो पुत्तो"तिआदीसु पन सापेक्खताय असमत्थता[५] न भवति। सम्बन्धिसद्दानं पन निच्चं सापेक्खत्तेपि गमकत्ता समासो। यथा-देवदत्तस्स गुरुकुलं, भगवतो सावकसंघोति आदि।

१. अत्थेन निच्चसमासो सब्बलिङ्गता च-सी। अत्थे-म।

२. विनयो संवरत्थाय, सुखं समाधत्थाय, -म।

३. सङ्घस्स दातब्बं सङ्घस्सदातुं इच्चादि-म।

४. भयत्थयोगादि-कत्थचि।

छट्ठीतप्पुरिसो

सत्तमी-रूपे सञ्ञा रूपसञ्ञा; एवं रूपसञ्चेतना, संसारदुक्खं; चक्खुम्हि सन्निस्सितं विञ्ञाणं चक्खुविञ्ञाणं; धम्मे रतो धम्मरतो; धम्माभिरति, धम्मरुचि, धम्मगारवो; धम्मेसु निरुत्ति धम्मनिरुत्ति, दानाधिमुत्ति, भवन्तरकतं, दस्सने अस्सादो दस्सनस्सादो; अरञ्ञे वासो अरञ्ञवासो; विकाले भोजनं विकालभोजनं; काले वस्सं कालवस्सं, वने पुप्फं वनपुप्फं; एवं वनमहिसो, गामसूकरो, समुद्दमच्छो, आवाटकच्छपो, आवाटमण्डूको, कूपमण्डूको, तित्थनावा; इत्थीसु धुत्तो इत्थिधुत्तो, अक्खधुत्तो; छायाय सुक्खो छायासुक्खो; अङ्गारे पक्कं अङ्गारपक्कं, चारकबद्धो[१]।

इध वुत्तियेव। यथा-वने चरतीति वनचरो, कुच्छिम्हि सयतीति कुच्छिसयो, थले तिट्ठतीति थलट्ठो; एवं जलट्ठो पब्बतट्ठो, मग्गट्ठो, पङ्के जातं पङ्कजं, सिरोरूहमिच्चादि।[२]

इध न भवति। भोजने मत्तञ्ञुता, इन्द्रियेसु गुत्तद्वारो, आसने निसिन्नो, आसने निसीदितब्बं।

सत्तमीतप्पुरिसो।

तदनुपरोधेनाति वुत्तत्ता यथाभिधानं तप्पुरिसे क्वचि अच्चन्तादीसु अमादिविभत्यन्तं पुब्बपदं परम्भवति।

यथा-अन्तं अतिक्कन्तं अच्चन्तं, अच्चन्तानि; वेलं अतिक्कन्तो अतिवेलो, रस्सत्तं। एवं मालं अतीतो अतिमालो, पत्तजीविको, आपन्नजीविको; अक्खं पतिगतं निस्सितन्ति पच्चक्खं दस्सनं, पच्चक्खो अत्तभावो, पच्चक्खा बुद्धि, अत्थं अनुगतं अन्वत्थं, कोकिलाय अवकुट्ठं वनं अवकोकिलं वनं, परिच्चत्तन्ति अत्थो। अवमयूरं, अज्झयनाय परिगिलानो परियज्झनो[३]। कम्मस्स अलं समत्थोति अलंकम्मो, वचनाय अलन्ति अलंवचनो, वानतो निक्खन्तं निब्बानं, किलेसेहि निक्खन्तो निक्किलेसो, निरङ्गणो। कोसम्बिया निक्खन्तो निक्कोसम्बि, वनतो निय्यातो निब्बनो, आचरियतो परो पाचरियो; एवं पय्यको, परहिय्यो, गङ्गाय उपरि उपरिगङ्गं, एवं हेट्ठनदी, अन्तोसमापत्ति, हंसानं राजा राजहंसो, हंसराजा वा, मासस्स अद्धं अद्धमासं, मासद्धं वा, आमलकस्स अद्धं अद्धामलकं, आमलकद्धं वा, कहापणस्स अद्धं अद्धकहापणं, मासकस्स अद्धं अद्धमासकं, रत्तिया अद्धं अद्धरत्तं, रत्तिया पुब्बं पुब्बरत्तं, रत्तिया पच्छा पच्छारत्तं, रत्तिया अपरं अपररत्तं। एत्थ चः क्वचि समासन्तगतानमकारन्तोति रत्तिसद्दन्तस्स अत्तं। अहस्स पुब्बं पुब्बण्हं, एवं सायण्हं। 'तेसु वुद्धि लोपा'ति आदिना अहस्स अण्हादेसो।

अमादिपरतप्पुरिसो।

क्वचि तप्पुरिसे पभङ्करादीसु विभत्तिलोपो न भवति। यथा पभं करोतीति अत्थे अमादयो परपदेभीति समासो, नामानं समासो युत्तत्थोति समाससञ्ञो, ततो तेसं विभत्तिया लोपा चाति विभत्तिलोपे सम्पत्ते तत्थेव चग्गहणेन पुब्बपदे विभत्तिलोपाभावो। सेसं समं। पभङ्करो, अमतं ददातीति अमतन्ददो, रणं जहातीति रणञ्जहो, जुतिं धारेतीति जुतिन्धरो, तथा सहसाकतं, परस्सपदं, अत्तनोपदं; भयतो उपट्ठानं भयतुपट्ठानं, परतोघोसो, गवम्पतित्थेरो, मनसिकारो, पुब्बेनिवासो, पुब्बेनिवासानुस्सति, मज्झेकल्याणं, अन्तेवासी, अन्तेवासिको, जनेसुतो, उरसिलोमो, कण्ठेकाळो, सरसिजमिच्चादि।

अलोपतप्पुरिसो।

तप्पुरिससमासो निट्ठितो।

१. पोराणपोत्थके मारकबन्धो इति दिस्सति।

२. सिरे रूहतीति सिरोरूहं इच्चादि-म।

अथ बहुब्बीहिसमासो वुच्चते।

सो च नवविधो द्विपदो तुल्याधिकरणो, द्विपदो भिन्नाधिकरणो, तिपदो, ननिपातपुब्बपदो, सहपुब्बपदो, उपमानपुब्बपदो, सङ्ख्योभयपदो, दिसन्तराळत्थो, ब्यतिहारलक्खणो चाति।

तत्थ द्विपदो तुल्याधिकरणो बहुब्बीहि कम्मादीसु छसु विभत्यत्थेसु भवति।

तत्थ दुतियत्थे ताव-

आगता समणा इमं संघारामन्ति विग्गहे-

(३३७) अञ्ञपदत्थेसु बहुब्बीहि।

समस्यमानपदतो अञ्ञेसं समपठमानं दुतियादिविभत्यन्तानं पदानमत्थेसु युत्तत्थानि नामानि सह विभासा समस्यन्ते सो समासो बहुब्बीहिसञ्ञो च होति। बहवो वीहयो यस्स' सो बहुब्बीहि। बहुब्बीहिसदिसत्ता अयं समासोपि अन्वत्थसञ्ञावसेन बहुब्बीहीति वुत्तो, अञ्ञपदत्थप्पधानो हि बहुब्बीहि। दुविधो चायं बहुब्बीहि तग्गुणसंविञ्ञाणातग्गुणसंविञ्ञाणवसेन। तेसु यत्थ विसेसनभूतो अत्थो अञ्ञपदत्थग्गहणेन गय्हति, सो तग्गुणसंविञ्ञाणो। यथा-लम्बकण्णमानयाति। यत्थ पन न गय्हति, सो अतग्गुणसंविञ्ञाणो। यथा - बहुधनमानयाति। इध बहुब्बीहिसद्दे विय विसेसनस्स पुब्बनिपातो। सेसं पुब्बसमं।

आगतसमणो संघारामो। एत्थ च: आगतसद्दो समणसद्दो च अत्तनो अत्थे अट्ठत्वा दुतियाविभत्यभूते संघारामसङ्खाते अञ्ञपदत्थे वत्तन्ति, तदत्थजोतनत्थमेव तदनन्तरं संघारामोति पदन्तरं पयुज्जति, ततो समासेनेव कम्मत्थस्स अभिहितत्ता पुन दुतिया न होति। इमसद्दस्स च अप्पयोगो, एवं सब्बत्थ। बहुब्बीहि चायं अभिधेय्यलिङ्गवचनो।

तथा आगतसमणा सावत्थि। आगतसमणं जेतवनं। पटिपन्ना अद्धिका यं पथं सोयं पटिपन्नद्धिको पथो। अभिरूळ्हा वाणिजा यं नावं सा अभिरुळ्हवाणिजा नावा। एवं कम्मत्थे बहुब्बीहि।

ततियत्थे बहुब्बीहि यथा-जितानि इन्द्रियानि येन समणेन सोयं जितिन्द्रियो समणो, एवं दिट्ठधम्मो, पत्तधम्मो, कतकिच्चो, विजिता मारा अनेनाति विजितमारो भगवा। पटिविद्धसब्बधम्मो।

चतुत्थियत्थे बहुब्बीहि यथा-दिन्नो सुङ्को यस्स रञ्ञो सोयं दिन्नसुङ्को राजा। उपनीतं भोजनं अस्स समणस्साति उपनीतभोजनो समणो। उपहटो बलि अस्साति उपहटबलि यक्खो।

पञ्चमियत्थे बहुब्बीहि यथा-निग्गता जना अस्मा गामा सोयं निग्गतजनो गामो। निग्गतो अयो अस्माति निरयो, निग्गता किलेसा एतस्माति निक्किलेसो, अपेतं विञ्ञाणं अस्माति अपेतविञ्ञाणो मतकायो, अपगतं भयभेरवं अस्माति अपगतभयभेरवो अरहा।

छट्ठियत्थे बहुब्बीहि यथा-छिन्ना हत्था यस्स पुरिसस्स सोयं छिन्नहत्थो पुरिसो; एवं परिपुण्णसङ्कप्पो; खीणासवो, वीतो रागो अस्साति वीतरागो; द्वे पदानि अस्साति द्विपदो; द्विहत्थो पटो। तेविज्जो; चत्तारि पदानि एतस्साति चतुप्पदो; पञ्च चक्खूनि अस्साति पञ्चचक्खु भगवा। छळभिञ्ञो, रस्सत्तं। नवङ्गं सत्थुसासनं, दसबलो, अनन्तञाणी, तीणि दस परिमाणमेतेसन्ति तिदसा देवा। समासन्तस्स आत्तं। इध परिमाणसद्दस्स सन्निधानतो दससद्दो सङ्ख्याने वत्तते। अयं पच्चयो एतेसन्ति इदप्पच्चया, को पभवो अस्साति किंपभवो अयं कायो। विगतं मलमस्साति विमलो। सुन्दरो गन्धो अस्साति सुगन्धं चन्दनं; एवं सुसीलो, सुमुखो; कुच्छितो गन्धो अस्साति दुग्गन्धं कुणपं; दुट्ठु मनो अस्साति दुम्मनो; एवं दुस्सीलो दुम्मुखो; तपो एव धनं अस्साति तपोधनो; खन्तिसङ्खातं बलं अस्साति खन्तिबलो; इन्दोति नामं एतस्साति इन्दनामो।

छन्दजातादीसु विसेसनविसेसितब्बानं यथिच्छितत्ता उभयं पुब्बं निपतति, यथा-छन्दो जातो अस्साति छन्दजातो, जातो छन्दो अस्सातिपि जातछन्दो, एवं सञ्जातपीतिसोमनस्सो, पीतिसोमनस्ससञ्जातो, मासजातो, जातमासो, छिन्नहत्थो, हत्थच्छिन्नो। दीघा जङ्घा यस्साति विग्गहसमासादिम्हि कते तुल्याधिकरणे पदेति पवत्तते।

(३३८) इत्थियम्भासितपुमित्थी पुमाव चे।

इत्थियं वत्तमाने तुल्याधिकरणे पदे परे पुब्बे भासितपुमा इत्थिवाचको सद्दो अत्थि चे सो पुमा इव दट्ठब्बोति पुब्बपदे इत्थिप्पच्चयाभावो, बहुब्बीहिविसयोयं उपरि कम्मधारयसञ्ञो चाति वक्खमानत्ता।

(३३९) क्वचादिमज्झुत्तरानं दीघरस्सा पच्चयेसु च।

क्वचि तद्धितसमासनामोपसग्गादीसु पदेसु आदिमज्झुत्तरभूतानं सरानं जिनवचनानुपरोधेन दीघरस्सा होन्ति पच्चयेसु परेसु अपरभूतेसु च तत्थ-

दीघत्तं पाकटानूप -	घातादो मधुवादिसु
रस्सत्तं अज्जवे इत्थि -	रूपादो च कतादिसूति।

बहुब्बीहिसमासे सति पुल्लिङ्गे उत्तरपदन्तस्स सरस्स रस्सत्तं।

दीघजङ्घो पुरिसो, तथा पहूता जिव्हा अस्साति पहूतजिव्हो भगवा। महती पञ्ञा अस्साति महापञ्ञो, महतं महा तुल्याधिकरणे पदेति महादेसो।

इत्थियमीति किं ? खमाधनो। भासितपुमाति किं ? सद्धाधुरो, सद्धापकतिको; पञ्ञापकतिको, पञ्ञाविसुद्धिको। एत्थ च: क्वचि समासन्तगतानमकारन्तोति कप्पच्चयो। तुल्याधिकरणे इच्चेव। समणीभत्तिको, कुमारीभत्तिको, कुमारीइत्थिको[1], पुब्बपदस्सेवायं पुम्भावातिदेसो। तेन इध न भवति। बहुदासिको पुरिसो, बहुदारिकं, बहुकदलिकं।

गण्डीवो धनु अस्साति विग्गय्ह समासादिम्हि कते-

(३४०) धनुम्हा च।

तिपदमिदं: क्वचि समासन्तगता धनुसद्दा आपच्चयो होति। चसद्देन धम्मादितो च, वमोदुदन्तानन्ति वकारो। गण्डीवधन्वा; एवं पच्चक्खधम्मा। क्वचीति किं ? सहस्सथामधनु, पच्चक्खधम्मो, विदितधम्मो।

नानादुमपतितपुप्फवासितसानु इच्चत्र - नानप्पकारा दुमा नानादुमा, नानादुमेहि पतितानि नानादुमपतितानि, नानादुमपतितानि च तानि पुप्फानि चाति नानादुमपतितपुप्फानि, तेहि वासिता नानादुमपतितपुप्फवासिता, नानादुमपतितपुप्फवासिता सानु यस्स पब्बतराजस्स सोयं नानादुमपतितपुप्फवासितसानु पब्बतराजा। अयं पन कम्मधारयतप्पुरिसगब्भो तुल्याधिकरणबहुब्बीहि।

तथा ब्यालम्बो अम्बुधरो ब्यालम्बम्बुधरो, तस्स बिन्दूनि ब्यालम्बम्बुधरबिन्दूनि, तेहि चुम्बितो ब्यालम्बुम्बुधर-बिन्दुचुम्बितो, तादिसो कूटो यस्स सोयं ब्यालम्बम्बुधरबिन्दुचुम्बितकूटो इच्चादि।

सत्तमियत्थे बहुब्बीहि यथा-सम्पन्नानि सस्सानि यस्मिं जनपदे सोयं सम्पन्नसस्सो जनपदो। सुलभो पिण्डो इमस्मिन्ति सुलभपिण्डो देसो। आकिण्णा मनुस्सा यस्सं राजधानियं सायं आकिण्णमनुस्सा राजधानी। बहवो तापसा एतस्मिन्ति बहुतापसो अस्समो। उपचितं मंसलोहितं अस्मिन्ति उपचितमंसलोहितं सरीरं। बहवो सामिनो अस्मिन्ति बाहुस्सामिकं नगरं।

बहू नदियो अस्मिन्ति अत्थे समासादिम्हि कते समासन्तगहणं कप्पच्चयो पवत्तते।

(३४१) नदिम्हा च।

समासन्तगता नदिम्हा कप्पच्चयो होति। चसद्देन तुअन्ता च, निच्चत्थं वचनं। नदीति चेत्थ इत्थिवाचकानं ईकारुकारानं परसमञ्ञा, ततो क्वचादिमज्झुत्तरानन्ति आदिना नदीसञ्ञस्स कप्पच्चये रस्सत्तं, बहुनदिको जनपदो; एवं बहुजम्बुकं वनं। बहुनारिकोति छट्ठीबहुब्बिहिना सिद्धं। बहवो कत्तारो अस्मिं अस्साति वा बहुकत्तुको देसो; एवं बहुभत्तुको।

भिन्नाधिकरणो यथा-एकरत्तिं वासो अस्साति एकरत्तिवासो, समानेन जनेन सद्धिं वा सो अस्साति समानवासो पुरिसो, उभतो ब्यञ्जनमस्स अत्थीति उभतोब्यञ्जनको; छत्तं पाणिम्हि अस्साति छत्तपाणि पुरिसो; एवं दण्डपाणि, सत्थपाणि, वजिरपाणि, खग्गहत्थो, सत्थहत्थो, दाने अज्झासयो अस्साति दानज्झासयो, दानाधिमुत्तिको, बुद्धभत्तिको, सद्धम्मगारवो इच्चादि।

तिपदो यथा-परक्कमेनाधिगता सम्पदा येहि ते भवन्ति परक्कमाधिगतसम्पदा महापुरिसा; एवं धम्माधिगतभोगा, ओणीतो पत्ततो पाणि येन सोयं ओणीतपत्तपाणि, सीहस्स पुब्बद्धं विय कायो अस्साति सीहपुब्बद्धकायो, मत्ता बहवो मातङ्गा अस्मिन्ति मत्तबहुमातङ्गं वनं इच्चादि।

ननिपातपुब्बपदो यथा-नत्थि एतस्स समोति असमो भगवा। इध अत्तन्नस्स तप्पुरिसेति सुत्ते अत्तन्नसाति योगविभागेन नस्स अत्तं। एवं अप्पटिपुग्गलो, अपुत्तको, अहेतुको, क्वचि समासन्त इच्चादिना कप्पच्चयो, नत्थि संवासो एतेसन्ति असंवासा, न विज्जते वुट्ठि एत्थाति अवुट्ठिको जनपदो, अभिक्खुको विहारो, नत्थि एतस्स उत्तरोति अनुत्तरो, सरे अनीति अन,[1] तप्पुरिसग्गहणमुपलक्खणं, अथवा तेसु वुद्धीति आदिना नस्स अन। एवं नत्थि अन्तो अस्साति अनन्तं, न विज्जन्ति आसवा एतेसन्ति अनासवा इच्चादि।

पठमायत्थे सहपुब्बपदोयथा-सह हेतुना यो वत्ततेति सहेतुको, सहेतुवा; तेसु वुद्धीति आदिना सहसद्दस्स सादेसो, क्वचि समासन्त इच्चादिना कप्पच्चयो च। सह पीतिया इमे वत्तन्तीति सप्पीतिका; एवं सह पच्चयेहि इमे वत्तन्तीति सप्पच्चया, सक्किलेसो, सउपादानो, सपरिवारो; सह मूलेन उद्धतो समूलुद्धतो रूक्खो।

उपमानपुब्बपदो पठमायत्थे ताव-उपमानोपमेय्यभावप्पसिद्धत्थं इवसद्दप्पयोगो। कायब्यामानं समप्पमाणताय निग्रोधो इव परिमण्डलो यो राजकुमारो सोयं निग्रोधपरिमण्डलो राजकुमारो। 'वुत्तत्थानमप्पयोगो'ति इवसद्दस्स अप्पयोगो। सङ्खो विय पण्डरो अयन्ति सङ्खपण्डरो, काको विय सूरो अयन्ति काकसूरो, चक्खु इव भूतो अयं परमत्थदस्सनतोति चक्खुभूतो भगवा; एवं अत्थभूतो, धम्मभूतो, ब्रह्मभूतो; अन्धो विय भूतो अयन्ति अन्धभूतो बालो। मुञ्जपब्बजमिव भूता अयन्ति मुञ्जपब्बजभूता कुदिट्ठि। तन्ताकुलकमिव जाता अयन्ति तन्ताकुलकजाता।

छट्ठियत्थे-सुवण्णस्स वण्णो विय वण्णो यस्स सोयं सुवण्णवण्णो भगवा। उत्तरपदलोपो। नागस्स विय अस्स गतीति नागगति; एवं सीहगति, नागविक्कमो, सीहविक्कमो, सीहहनु, एणिस्स विय अस्स जङ्घाति एणिजङ्घो, सीहस्स पुब्बद्धं विय अस्स कायोति सीहपुब्बद्धकायो, ब्रह्मुनो विय अट्ठङ्गसमन्नागतो सरो अस्साति ब्रह्मस्सरो।

वासद्दत्थे - सङ्ख्योभयपदो यथा- द्वे वा तयो वा पत्ता द्वत्तिपत्ता, द्वेकट्ठानमाकारो वाति द्विसद्दन्तस्स अत्तं, रस्सत्तं। द्वीहं वा तीहं वा द्वीहतीहं, छ वा पञ्चवा वाचा छप्पञ्चवाचा; एवं सत्तट्ठमासा, एकयोजनद्वियोजनानि।

दिसन्तराळत्थो यथा-पुब्बस्सा च दक्खिणस्सा च दिसाय यदन्तराळं सायं पुब्बदक्खिणा विदिसा। एत्थ: तुल्याधिकरणपदपरत्ताभावा न पुम्भावातिदेसो, क्वचादिमज्झुत्तरानन्ति आदिना दिसन्तराळत्थे पुब्बपदस्स रस्सत्तं। एवं पुब्बुत्तरा, अपरदक्खिणा, पच्छिमुत्तरा। यदा पन दक्खिणा च सा पुब्बा चाति कम्मधारयसमासो होति, तदा

पुम्भावातिदेसो उत्तरपदत्थप्पधानत्ता; सब्बनामिकविधानम्पि निच्चं भवतियेव। यथा दक्खिणपुब्बस्सा दक्खिणपुब्बस्समीति।

ब्यतिहारलक्खणो यथा-केसेसु च केसेसु च गहेत्वा इदं युद्धं पवत्ततीति केसाकेसि, दण्डेहि च दण्डेहि च पहरित्वा इदं युद्धं पवत्ततीति दण्डादण्डि, क्वचादिमज्झुत्तरानन्ति आदिना मज्झे दीघो, तेसु वुद्धीति आदिना अन्तस्सिकारो।

पठमाविभत्यन्तबहुब्बीहि। बहुब्बीहिसमासो निट्ठितो।

अथ द्वन्द्वसमासो वुच्चते।

सो च दुविधो इतरेतरयोगसमाहारत्थभेदेन। तत्थ इतरेतरयोगे ताव-सारीपुत्त मोग्गल्लान इतीध उभयत्थापि पठमेकवचनं-सि। समुच्चयजोतनत्थं चसद्दप्पयोगो च।

सारीपुत्तो च भोग्गल्लानो चाति विग्गहे-

(३४२) नामानं समुच्चयो द्वन्द्वो।[१]

नानानामानमेव एकविभत्तिकानं युत्तत्थानं यो समुच्चयो, सो विभासासमासो भवति द्वन्द्वसञ्ञो च।

एत्थ च: समुच्चयो नाम सम्पिण्डनं। सो पन अत्थवसेन केवलसमुच्चयो अन्वाचयो इतरेतरयोगो समाहारो चाति चतुब्बिधो। तत्थ केवलसमुच्चये अन्वाचये च समासो न भवति, किरियासापेक्खताय नामानं अञ्ञमञ्ञं' अयुत्तत्थभावतो। यथा-चीवरं पिण्डपातञ्च पच्चयं सयनासनं अदासि, दानञ्च देहि, सीलञ्च रक्खाहीति। इतरेतरयोगे समाहारे च समासो भवति, तत्थ नामानं अञ्ञमञ्ञं युत्तत्थभावतो।

द्वे द्वे पदानि द्वन्द्वा, द्वन्द्वट्ठा वा द्वन्द्वा, द्वन्द्वसदिसत्ता[२] अयं समासोपि अन्वत्थसञ्ञाय द्वन्द्वोति वुच्चति। उभयपदत्थप्पधानो हि द्वन्द्वो।

ननु च उभयपदत्थप्पधानत्ते सति द्वन्द्वे कथमेकत्थीभावो सियाति ? वुच्चते-सदिसादिअत्थेपि सद्दप्पवत्तिसम्भवे द्विन्नं पदानं एकक्खणेयेव अत्थद्वयदीपकत्ता न विरोधो। तञ्च द्वन्द्वविसयमेव तेसमत्थद्वयदीपनं[३]। यथा हि भूसद्दो अनुभवअभिभवादिके अत्थे अन्वभिआदिउपसग्गसहितो व दीपेति, न केवलो; एवं गवस्सकन्ति आदीसु गवादीनं अस्सादिसद्दन्तरसहितानमेव अत्थद्वयदीपनं; न केवलानन्ति द्वन्द्वविसयमेव, न सब्बत्थाति दट्ठब्बं। अथवा द्विन्नंपि यथावुत्तसमुच्चयदीपकत्ता अत्थि द्वन्द्वेपेकत्थिताति न कोचि विरोधो। ततो समाससञ्ञाविभत्तिलोपादिवुत्तनयमेव, समासेनेव चत्थस्स वुत्तत्ता 'वुत्तत्थानमप्पयोगो'ति चसद्दस्स अप्पयोगो।

इध द्वन्द्वे क्वचितप्पस्सरं[४] पुब्बं निपतति, परस्सेव लिङ्गञ्च, इतरेतरयोगस्स अवयवप्पधानत्ता सब्बत्थ बहुवचनमेव।

सारीपुत्तमोग्गल्लाना, सारीपुत्तमोग्गल्लाने, सारीपुत्तमोग्गल्लानेहि इच्चादि। समणो च ब्राह्मणो चाति समणब्राह्मणा; एवं ब्राह्मणगहपतिका, खत्तियब्राह्मणा, देवमनुस्सा, चन्दिमसूरिया; माता च पिता च मातापितरो। तेसु वुद्धीति आदिना द्वन्द्वे मातुआदिपुब्बपदुकारस्स आकारो। एवं पितापुत्ता।

जाया च पति चाति जायापति इतीध। क्वचीति वत्तते।

१. द्वन्द्वो -म।

२. द्वे च द्वे च द्वन्दो दन्दट्ठो वा द्वन्दो द्वन्दसदिसत्ता-म।

(३४३) जायाय तुदंजानि पतिम्हि।

जायासद्दस्स तुदंजानि इच्चेते आदेसा होन्ति पतिसद्दे परे क्वचि। तुदंपति, जानिपति, जयम्पतिका।

एत्थ निग्गहितागमो क्वचादीति आदिना रस्सत्तञ्च।

क्वचि अप्पसरं पुब्बं निपतति। यथा-चन्दो च सूरियो चन्दसूरिया, निगमा च जनपदा च निगमजनपदा; सुरा च असुरा च गरुळा च मनुजा च भुजगा च गन्धब्बा च सुरासुरगरुळमनुजभुजगगन्धब्बा। क्वचि इवण्णुवण्णानं पुब्बनिपातो। यथा-अग्गि च धूमो च अग्गिधूमा; एवं गतिबुद्धिभुजपठहरकरसया; धातवो च लिङ्गानि च धातुलिङ्गानि। क्वचि सरादिअकारन्तानं पुब्बनिपातो। यथा-अत्थो च धम्मो च अत्थधम्मा; एवं अत्थसद्दा, सद्दत्था वा। समाहारे पन-चक्खु च सोतञ्चाति अत्थे नामानं समुच्चयो द्वन्द्वोति द्वन्द्वसमासं कत्वा विभत्तिलोपादिम्हि कते-

नपुंसकलिङ्गं एकत्तञ्चाति वत्तते।

(३४४) तथा द्वन्द्वे पाणितूरिययोग्गसेनङ्गखुद्द जन्तुक विविध विरूद्धविसभागत्थादीनञ्च।

यथा दिगुसमासे, तथा समाहारद्वन्द्वसमासेपि पाणितूरिययोग्गसेनङ्गत्थानं खुद्दजन्तुक-विविध-विरुद्ध-विसभागत्थानं-इच्चेवमादीनञ्च एकत्तं होति नपुंसकलिङ्गत्तञ्च।

पाणिनो च तूरियानि च योग्गानि च सेना चाति पाणितूरिययोग्गसेना, तासमङ्गानि पाणितूरिययोग्गसेनङ्गानि। द्वन्द्वतो परत्ता अङ्गसद्दो पच्चेकमभिसम्बज्झते। खुद्दा च ते जन्तुका चेति खुद्दजन्तुका, विविधेनाकारेन विरुद्धा विविधविरुद्धा, निच्चविरोधिनो। समानो भागो येसं ते सभागा, तेसु वुद्धीति आदिना समानस्स सादेसो। विविधा च ते लक्खणतो सभागा च किच्चतोति विसभागा। पाणितूरिययोग्गसेनङ्गानि च खुद्दजन्तुका च विविधविरुद्धा च विसभागा चाति द्वन्द्वो। इध बहुत्ता पुब्बनिपातस्स अनियमो। ते अत्था येसं ते पाणितूरिययोग्गसेनङ्गखुद्दजन्तुकविविधविरुद्ध-विसभागत्था, ते आदयो येसन्ते तदादयो।

आदिग्गहणेन अञ्ञोञ्ञलिङ्गविसेसितसङ्ख्यापरिमाणत्थपचनचण्डालत्थदिसत्थादीनञ्च द्वन्द्वे एकत्तं नपुंसकलिङ्गत्तञ्च, इति पाण्यङ्गत्थभावतो चक्खुसोतसद्दानं इमिना एकत्तं नपुंसकलिङ्गत्तञ्च कत्वा समासत्ता नामब्यपदेसे कते स्यादुप्पत्ति अमादेसादि।

चक्खुसोतं, हे चक्खुसोत, चक्खुसोतं, चक्खुसोतेन, एवं सब्बत्थेकवचनमेव। मुखञ्च नासिका च मुखनासिकं, 'सरो रस्सो नपुंसके'ति अन्तस्स रस्सतं। हनु च गीवा च हनुगीवं; एवं कण्णासनासं, पाणिपादं, छविमंसलोहितं। हत्थपादा, मंसलोहितानीति आदीनं पन इतरेतरयोगेन सिद्धं। एवं पाण्यङ्गत्थे।

तूरियङ्गत्थे - गीतञ्च वादितञ्च गीतवादितं, सम्मञ्च ताळञ्च सम्मताळं; सम्मन्ति कंसताळं। ताळन्ति हत्थताळं। सङ्खो च पण्डवो च डेण्डिमो[१] च, सङ्खा च पण्डवा च डेण्डिमा चाति वा सङ्खपण्डवडेण्डिमं। पण्डवादयो द्वेपि भेरिविसेसा।

योग्गङ्गत्थे यथा-फालो च पाचनञ्च फालपाचनं, युगञ्च नङ्गलञ्च युगनङ्गलं।

सेनङ्गत्थे-हत्थिनो च अस्सा च हत्थिअस्सं, रथा च पत्तिका च रथपत्तिकं, असि च चम्मञ्च असिचम्मं; चम्मन्ति सरवारणफलकं। धनु च कलापो च धनुकलापं; कलापोति तूणीरं।

खुद्दजन्तुकत्थे - डंसा च मकसा च डंसमकसं; एवं कुन्थकिपिल्लिकं, कीटपटङ्गं, कीटसरीसपं। तत्थ: कुन्था

विविधविरुद्धत्थे-अहि च नकुलो च, अही च नकुला चाति वा अहिनकुलं; एवं विळारमूसिकं अन्तस्स रस्सत्तं। काकोलूकं, सप्पमण्डूकं, गरुळसप्पं।

विसभागत्थे-सीलञ्च पञ्ञाणञ्च सीलपञ्ञाणं, समथो च विपस्सना च समथविपस्सनं; एवं नामरूपं, हिरोत्तप्पं, सतिसम्पजञ्ञं लोभमोहं, दोसमोहं, अहिरिकानोत्तप्पं, थीनमिद्धं, उद्धच्चकुक्कुच्चमिच्चादि। अम्मो निग्गहितं झलपेहीति एत्थ अम्मोति निद्देसदस्सनतो कत्थचि नपुंसकलिङ्गत्तं न होतीति दट्ठब्बं। तेन आधिपच्चपरिवारो, छन्दपारिसुद्धि, पटिसन्धिप्पवत्तियन्ति आदि सिज्झति।

अञ्ञोञ्ञलिङ्गविसेसितानं द्वन्द्वे-दासी च दासो च दासिदासं, क्वचादीति आदिना मज्झे रस्सत्तं। एवं इत्थिपुमं; पत्तचीवरं, साखापलासमिच्चादि।

सङ्ख्यापरिमाणत्थानं द्वन्द्वे- एककञ्च दुकञ्च एककदुकं। सङ्ख्याद्वन्द्वे अप्पसङ्ख्या पुब्बं निपतति। एवं दुकतिकं, तिकचतुक्कं, चतुक्कपञ्चकं; दीघो च मज्झिमो च दीघमज्झिमं।

पचनचण्डालत्थानं द्वन्द्वे-ओरब्भिका च सूकरिका च ओरब्भिकसूकरिकं; एवं साकुणिकमागविकं, सपाको च चण्डालो च सपाकचण्डालं, पुक्कुसछवळाहकं,[१] वेनरथकारं। तत्थ: वेनाति तच्छका, रथकाराति चम्मकारा।

दिसत्थानं द्वन्द्वे-पुब्बा च अपरा चाति अत्थे द्वन्द्वसमासं कत्वा इधादिग्गहणेन एकत्ते नपुंसकलिङ्गत्ते च कते सरो रस्सो नपुंसकेति रस्सत्तं। पुब्बापरं, पुब्बापरेन, पुब्बापरस्स इच्चादि। एवं पुरत्थिमपच्छिमं, दक्खिणुत्तरं, अधरुत्तरं।

नपुंसकलिङ्गत्तं एकत्तं द्वन्द्वेति च वत्तते।

(३४५) विभासा रूक्खतिणपसुधनधञ्ञजनपदादीनञ्च।

रुक्खतिणपसुधनधञ्ञजनपदादीनमेकत्तं नपुंसकलिङ्गत्तञ्च विभासा होति द्वन्द्वसमासे। एकत्ताभावे बहुवचनं परस्सेव लिङ्गञ्च।

तत्थ रुक्खानं द्वन्द्वे-अस्सत्था च कपिट्ठा चाति अत्थे समाहारे द्वन्द्वसमासादिम्हि कते इमिना विकप्पेनेकत्तं नपुंसकलिङ्गत्तञ्च। अस्सत्थकपिट्ठं, अस्सत्थकपिट्ठा वा; एवं अम्बपनसं, अम्बपनसा वा, खदिरपलासं, खदिरपलासा वा धवस्सकण्णकं, धवस्सकण्णका वा।

तिणानं द्वन्द्वे-उसीरानि च वीरणानि च उसीरवीरणं, उसीरवीरणानि वा; एवं मुञ्जपब्बजं, मुञ्जपब्बजा वा; कासकुसं, काककुसा वा।

पसूनं द्वन्द्वे - अजा च एळका च अजेळकं, अजेळका वा; हत्थी च गावो च अस्सा च वळवा च हत्थिगवस्सवळवं, हत्थिगवस्सवळवा वा; क्वचादीति आदिना रस्सत्तं, ओ सरे चाति अवादेसो च। गोमहिसं, गोमहिसा वा; एणेय्यवराहं, एणेय्यवराहा वा; सीहब्यग्घतरच्छं, सीहब्यग्घतरच्छा वा।

धनानं द्वन्द्वे - हिरञ्ञञ्च सुवण्णञ्च हिरञ्ञसुवण्णं, हिरञ्ञसुवण्णानि वा ; एवं जातरूपरजतं, जातरूपरजतानि वा; मणिमुत्तसङ्खवेळूरियं[२] मणिमुत्तसङ्खवेळूरिया वा।

धञ्ञानं द्वन्द्वे-साली च यवा च सालियवं, सालियवा वा; एवं तिलमुग्गमासं, तिलमुग्गमासा वा।

जनपदानं द्वन्द्वे-कासी च कोसला च कासिकोसलं, कासिकोसला वा; वज्जी च मल्ला च वज्जिमल्लं, वज्जिमल्ला वा; अङ्गा च मगधा च अङ्गमगधं, अङ्गमगधा वा। आदिग्गहणेन अञ्ञोञ्ञप्पटिपक्खधम्मानं सकुणत्थानञ्च द्वन्द्वे विभासा एकत्तं होति नपुंसकलिङ्गत्तञ्च। कुसलञ्च अकुसलञ्च कुसलाकुसलं, कुसलाकुसला वा; एवं सावज्जानवज्जं,

सावज्जानावज्जा वा; हीनञ्च पणीतञ्च हीनप्पणीतं, हीनप्पणीता वा; कण्हसुक्कं, कण्हसुक्का वा; सुखदुक्खं, सुखदुक्खानि वा; पटिधानुनयं, पटिधानुनया वा; छायातपं छायातपा वा; आलोकन्धकारं, आलोकन्धकारा वा; रत्ति च दिवा च रत्तिन्दिवं, रत्तिन्दिवा वा; अहञ्च रत्ति च अहोरत्तं, अहोरत्ता वा; क्वचि समासन्तइच्चादिना आकारिकारानमत्तं।

सकुणानं द्वन्द्वे - हंसा च बका च हंसबकं, हंसबका वा; एवं कारण्डवचक्कवाकं, कारण्डवचक्कवाका वा; मयूरकोञ्चं, मयूरकोञ्चा वा; सुकसाळिकं सुकसाळिका वा। समाहारद्वन्द्वे येभुय्येन चेत्थ।

क्वचितप्पसरं[1] पुब्बं इवण्णुवण्णकं क्वचि
द्वन्द्वे सरादिकारन्तं बहूस्वनियमो भवे।

द्वन्द्वसमासो निट्ठितो

पुब्बुत्तरूभयञ्ञत्थप्- पधानत्ता चतुब्बिधो
समासोयं दिगुकम्म - धारयेहि च छब्बिधो
दुविधो अब्ययीभावो नवधा कम्मधारयो
दिगु द्विधा तप्पुरिसो अट्ठधा नवधा भवे
बहुब्बीहि द्विधा द्वन्द्वो समासो चतुरट्ठधाति।



इति रूपसिद्धियं समासकण्डो चतुत्थो।

१. *अच्चितप्पसरं - म।*

रूपसिद्धियं आख्यातकण्डो

अथ आख्यातविभत्तियो किरियावाचीहि धातूहि परा वुच्चन्ते।

तत्थ किरियं आचिक्खतीति आख्यातं किरियापदं। वुत्तं हि कालकारकपुरिसपरिदीपकं किरियालक्खणमाख्यातिकन्ति। तत्थ कालोति अतीतादयो। कारकमीति कम्मकत्तुभावा। पुरिसाति पठममज्झिमुत्तमा। किरियाति गमनपचनादिको धात्वत्थो। किरिया लक्खणं सञ्ञाणं एतस्साति किरियालक्खणं, अलिङ्गञ्च।

वुत्तम्पि चेतं-

यन्तिकालन्तिपुरिसं क्रियावाचि तिकारकं
अतिलिङ्गं द्विवचनं तदाख्यातन्ति वुच्चतीति।

कालादिवसेन धात्वत्थं विभजन्तीति विभत्तियो त्यादयो। ता पन वत्तमाना पञ्चमी सत्तमी परोक्खा हियत्तनी अज्जत्तनी भविस्सन्ति कालतिपत्ति चाति अट्ठविधा भवन्ति।

किरियं धारेन्तीति धातवो, भूवादयो खादिधातुपच्चयन्ता च। ते पन अत्थवसा द्विधा भवन्ति सकम्मका अकम्मका चाति। तत्र सकम्मका ये धातवो कम्मापेक्खं किरियं वदन्ति। यथा-कटं करोति, गामं गच्छति, ओदनं पचतीति आदयो। अकम्मका ये कम्मनिरपेक्खं किरियं वदन्ति। यथा अच्छति, सेति, तिट्ठतीति आदयो।

ते पन सत्तविधा भवन्ति विकरणप्पच्चयभेदेन। कथं ? अ- विकरणा भूवादयो, निग्गहितपुब्बका अ-विकरणा रूधादयो, य- विकरणा दिवादयो, णुणाउणा-विकरणा स्वादयो, नाप्पण्हा-विकरणा कियादयो, ओ-विकरणा तनादयो, सकत्थे-णेणयन्ता चुरादयोति।

तत्थ पठमं अ-विकरणेसु भूवादीसु धातूसु पठमभूता अकम्मका भूइच्चेतस्मा धातुतो त्यादयो परा योजियन्ते।

भू-सत्तायं, भू इच्चयं धातु सत्तायमत्थे वत्तते। किरियासामञ्ञभूते भवने वत्ततेति अत्थो। भू इति ठिते-

(४०८) भूवादयो धातवो[१]।

भू इच्चेवमादयो ये किरियावाचिनो सद्दगणा, ते धातुसञ्ञा होन्ति। भू आदि येसं ते भूवादयो, अथवा भूवा आदी पकारा येसं ते भूवादयो।

भूवादीसु वकारोयं ञेय्यो आगमसन्धिजो
भूवाप्पकारा वा धातू सकम्माकम्मकत्थतो।

क्वचि धाततति आदितो क्वचीति वत्तते।

(४०९) धातुस्सन्तो लोपोनेकसरस्स।

अनेकसरस्स धातुस्स अन्तो क्वचि लोपो होति। क्वचिग्गहणं महियति समथोति आदीसु निवत्तनत्थं। इति अनेकसरत्ताभावा इध धात्वन्तलोपो न होति।

ततो धात्वाधिकारविहितानेकप्पच्चयप्पसङ्गे सति वत्तिच्छानुपुब्बिका सद्दप्पटिपत्तीति कत्वा वत्तमानावचनिच्छायं-

(४१०) वत्तमाना ति अन्ति सि थ मि म, ते अन्ते से व्हे ए म्हे।

त्यादयो द्वादस वत्तमानासञ्ञा होन्तीति त्यादीनं वत्तमानत्थविसयत्ता वत्तमानासञ्ञा।

(४११) काले।

कालेति अयमधिकारो। इतो परं त्यादिविभत्तिविधाने सब्बत्थ वत्तते।

(४१२) वत्तमाना पच्चुप्पन्ने।

पच्चुप्पन्ने काले गम्यमाने वत्तमानाविभत्ति होति। कालोति चेत्थ किरिया। करणं कारो। रकारस्स लकारो कालो। तस्मा-

क्रियाय गम्यमानाय विभत्तीनं विधानतो
धातूहेव भवन्तीति सिद्धं त्यादिविभत्तियो।

इध पन कालस्स अतीतानागतपच्चुप्पन्नाणत्तिपरिकप्पकालातिपत्तिवसेन छधा भिन्नत्ता पच्चुप्पन्नेति विसेसेति। तं तं कारणं पटिच्च उप्पन्नो पच्चुप्पन्नो। पटिलद्धसभावो न ताव अतीतोति अत्थो

पच्चुपन्नसमीपेपि तब्बोहारूपचारतो
वत्तमाना अतीतेपि तं कालवचनिच्छयाति।

तस्मिं पच्चुपन्ने वत्तमानाविभत्तिं कत्वा तस्साद्धानानियमेन[1] धातुलिङ्गेहि परा पच्चयाति परिभासतो धातुतो परं वत्तमानप्पच्चये कत्वा तेसमनियमप्पसङ्गे सति वत्तिच्छानुपुब्बिका सद्दप्पटिपत्तीति परस्स पदवचनिच्छायं-

(४१३) अथ पुब्बानिविभत्तीनं छ परस्सपदानि।

अथ तद्धितानन्तरं वुच्चमानं सब्बासं वत्तमानादीनं अट्ठविधानं विभत्तीनं यानि तानि पुब्बकानि छ पदानि, यानि तानि अत्थतो अड्ढचत्तालीसमत्तानि परस्सपदसञ्ञानि होन्तीति आदिम्हि छन्नं परस्सपदसञ्ञा परस्सत्थानि पदानि परस्सपदानि। तब्बाहुल्लतो तब्बोहारो। धातूहि णेणयइच्चादितो धातूहीति वत्तमाने-

(४१४) कत्तरि परस्सपदं।

कत्तरि कारके अभिधेय्ये सब्बधातूहि परस्सपदं होतीति परस्सपदं कत्वा। तस्साप्यनियमप्पसङ्गे सति वत्तिच्छावसा। विभत्तिविपरिणामेन परस्सपदानमत्तनोपदानन्ति वत्तते।

(४१५) द्वे द्वे पठममज्झिमुत्तमपुरिसा।

तासं विभत्तीनं परस्सपदानमत्तनोपदानञ्च द्वे द्वे वचनानि यथाक्कमं पठममज्झिमुत्तमपुरिससञ्ञानि होन्ति। तं यथा ति अन्ति इति पठमपुरिसा, सि थ इति मज्झिमपुरिसा, मि म इति उत्तमपुरिसा। अत्तनोपदेसुपि, ते अन्ते इति पठमपुरिसा,

छन्नवुतिविधे आख्यातपदे द्वत्तिंस द्वत्तिंस पठममज्झिमउत्तमपुरिसा होन्तीति वत्तमानापरस्सपदादिम्हि द्विन्नं पठमपुरिससञ्ञा।

(४१६) नामम्हि पयुज्जमानेपितुल्याधिकरणे पठमो।

तुम्हाम्हसद्दवज्जिते तुल्याधिकरणभूते साधकवाचके नामम्हि पयुज्जमानेपि अप्पयुज्जमानेपि धातूहि पठमपुरिसो होतीति पठमपुरिसं कत्वा। तस्साप्यनियमप्पसङ्गे किरियासाधकस्स कत्तुनेकत्ते वत्तुमिच्छिते एकम्हि वत्तब्बे एकवचनन्ति वत्तमानापरस्सपदपठमपुरिसेकवचनं-ति।

परो पच्चयो धातूति च अधिकारो, तथा[1] कत्तरि चाति इतो कत्तरीति विकरणप्पच्चयविधाने सब्बत्थ वत्तते।

(४१७) भूवादितो अ।

भू इच्चेवमादितो धातुगणतो परो अप्पच्चयो होति कत्तरि विहितेसु विभत्तिप्पच्चयेसु परेसु। सब्बधातुकम्हियेवायमिस्सते। असंयोगन्तस्स वुद्धीतिच वत्तते।

(४१८) अञ्ञेसु च।

कारिततो अञ्ञेसु पच्चयेसु असंयोगन्तानं धातूनं वुद्धि होति। चसद्दग्गहणेन णुप्पच्चयस्सापि वुद्धि होति। एत्थ चः घटादीनं वाति इतो वासद्दो अनुवत्तेतब्बो। सो च ववत्थितविभासत्थो। तेन-

इवण्णुवण्णन्तानञ्च	लहुपन्तान धातुनं
इवण्णुवण्णानमेव	वुद्धि होति परस्स न।
युवण्णानम्पि यणुणा	नानिट्ठादीसु वुद्धि न
तुदादिस्साविकरणे	न छेत्वादीसु वा सिया।

तस्साप्यनियमप्पसङ्गे अयुवण्णानञ्चायो वुद्धिति परिभासतो ऊकारस्सोकारो वुद्धि।

विपरिणामेन धातूनन्ति वत्तमाने -

(४१९) ओ अव सरे।

ओकारस्स धातूनमन्तस्स[2] सरे परे अवादेसो होति। 'सरलोपो अमादेस' इच्चादिना सरलोपादिम्हि कते नये परं युत्तेति परनयं कातब्बं। सो पुरिसो साधु भवति, सा कञ्ञा साधु भवति, तं चित्तं साधु भवति।

एत्थ हि-

कत्तुनोभिहितत्ताव	आख्यातेन न कत्तरि
ततिया पठमा होति,	लिङ्गत्थम्पन पेक्खिय।

सतिपि किरियायेकत्ते कत्तूनं बहुत्ता बहुम्हि वत्तब्बे बहुवचनन्ति वत्तमानापरस्सपदपठमपुरिसबहुवचनं-अन्ति। पुरे विय अप्पच्चयवुद्धि अवादेसासरलोपादि। ते पुरिसा भवन्ति। अप्पयुज्जमानेपि भवति, भवन्ति।

पयुज्जमानेपितुल्याधिकरणेतिपवत्तमाने-

(४२०) तुम्हे मज्झिमो।

तुल्याधिकरणभूते तुम्हसद्दे पयुज्जमानेपि अप्पयुज्जमानेपि धातूहि मज्झिमपुरिसो होतीति

वत्तमानापरस्सपदमज्झिमपुरिसेकवचनं-सि। सेसं पुरिमसमं। त्वं भवसि, तुम्हे भवथ। अप्पयुज्जमानेपि भवसि, भवथ। तुल्याधिकरणेति किमत्थं ? तया पच्चते ओदनो। तस्मिं येवाधिकारे-

(४२१) अम्हे उत्तमो।

तुल्याधिकरणभूते अम्हसद्दे पयुज्जमानेपि अप्पयुज्जमानेपि धातूहि उत्तमपुरिसो होतीति वत्तमानापरस्सपदउत्तमपुरिसेकवचनं - मि। अप्पच्चयवुद्धिअवादेसा।

(४२२) अकारो दीघं हिमिमेसु।

अकारो दीघमापज्जते हिमिम इच्चेतासु विभत्तीसु। त्वं भवाहि, अहं भवामि, मयं भवाम; भवाहि, भवानि, भवाम।

विभत्तीनं छाति च वत्तते।

(४२३) परान्यत्तनोपदानि।

सब्बासं वत्तमानादीनं अट्ठविधानं विभत्तीनं यानि यानि परानि छ पदानि, तानि तानि अत्तनोपदसञ्ञानि होन्तीति तेआदीनं अत्तनोपदसञ्ञा। धातूहि अत्तनोपदानीति च वत्तते।

(४२४) कत्तरि च।

कत्तरि च कारके अभिधेय्ये धातूहि अत्तनोपदानि होन्ति, चग्गहणं कत्थचि निवत्तनत्थं। सेसं परस्सपदे वुत्तनयेनेव वेदितब्बं। भवते, भवन्ते, भवसे, भवव्हे, भवे, भवाम्हे।

पच-पाके। धातुसञ्ञायं धात्वन्तलोपो। वुत्तनयेनेव त्यादुप्पत्ति। इवण्णुवण्णानमभावा वुद्धिअभावो चेत्थ विसेसो। सो देवदत्तो ओदनं पचति, पचन्ति, पचसि, पचथ, पचामि, पचाम। सो ओदनं पचते, ते पचन्ते, त्वं पचसे, तुम्हे पचव्हे, अहं पचे, मयं पचाम्हे।

पठमपुरिसादीनमेकज्झप्पवत्तिप्पसङ्गे परिभासमाह।

(४२५) सब्बेसमेकाभिधाने परो पुरिसो।

सब्बेसं पठममज्झिमानं पठमुत्तमानं मज्झिमुत्तमानं तिण्णं वा पुरिसानं एकतोभिधाने कत्तब्बे परो पुरिसो योजेतब्बो, एककालानमेवाभिधानो चायं। सो च पचति त्वञ्च पचसीति परियायप्पसङ्गे तुम्हे पचथाति भवति। एवं सो च पचति अहञ्च पचामीति मयं पचाम। तथा त्वञ्च पचसि अहञ्च पचामी मयं पचाम। एवं सब्बत्थ योजेतब्बं। एकाभिधानेति किमत्थं ? सो च पचति, त्वञ्च पचिस्ससि, अहं पचिं। एत्थ भिन्नकालत्ता मयं पचिम्हाति न भवति। गमु - सप्पगतिम्हि। पुरे विय धातुसञ्ञायं धात्वन्तलोपो। कत्तरि त्यादुप्पत्ति च।

(४२६) गमिस्सन्तो च्छो वा सब्बासु।

गमु इच्चेतस्स धातुस्सन्तो मकारो च्छो होति वा सब्बासु विभत्तीसु। सब्बग्गहणेन मानन्तयकारितप्पच्चयेसु च। ववत्थितविभासत्थोयं वासद्दो। तेनायं-

विधिं निच्चञ्च वासद्दो मानन्तेसु तु कत्तरि
दीपेतानिच्चमञ्ञत्थ परोक्खायमसन्तकं।

अप्पच्चयपरनयनानि। सो पुरिसो गामं गच्छति, ते गच्छन्ति। क्वचि धातूतिआदिना गरुपुब्बरस्सतो परस्स

अत्तनोपदेपि - सो गामं गच्छते, गच्छन्ते, गच्छरे, गच्छसे, गच्छव्हे, गच्छे, गच्छाम्हे, कुतो नु त्वं आगच्छसि, राजगहतो आगच्छामीति आदीसु पन पच्चुप्पन्नसमीपे वत्तमानावचनं। वाति वत्तते।

(४२७) गमिस्स घम्मं।

गमु इच्चेतस्स धातुस्स सब्बस्स घम्मादेसो होति वा। घम्मति घम्मन्ति इच्चादि। भावकम्मेसु पन-

(४२८) अत्तनोपदानि भावे च कम्मनि।

भावे च कम्मनि च कारके अभिधेय्ये अत्तनोपदानि होन्ति। चसद्देन कम्मकत्तरिपि। भवनं भावो। सो च कारकन्तरेन असंसट्ठो। केवलो भवनलवनादिको धात्वत्थो। करियतीति कम्मं। अकम्मकापि धातवो सोपसग्गा सकम्मापि भवन्ति। तस्मा कम्मनि अनुपुब्बा भूधातुतो वत्तमानत्तनोपदपठमपुरिसेकवचनं-ते।

धातूहि णेणय इच्चादितो धातूहीति वत्तमाने-

(४२९) भावकम्मेसु यो।

सब्बधातूहि परो भावकम्मेसु यप्पच्चयो होति। अत्तनोपदविसयेवायमिस्सते। अञ्ञेसु चाति सुत्ते अनुवत्तितवाग्गहणेन यप्पच्चये वुद्धि न भवति। अनुभूयते सुखं देवदत्तेन।

आख्यातेन अवुत्तत्ता	ततिया होति कत्तरि
कम्मस्सभिहितत्ता न	दुतिया पठमाविध।

अनुभूयन्ते सम्पत्तियो तया, अनुभूयसे त्वं देवदत्तेन, अनुभूयव्हे, तुम्हे, अहं अनुभूये तया, मयं अनुभूयाम्हे।

क्वचि धातु इच्चादितो क्वचीति वत्तमाने-

(४३०) अत्तनोपदानि परस्सपदत्तं।

अत्तनोपदानि क्वचि परस्सपदत्तमापज्जन्ति, अकत्तरियेवेतं। यकारस्स द्वित्तं। अनुभुय्यति मया सुखं, अनुभुय्यते वा, अनुभुय्यन्ति, अनुभुय्यसि, अनुभुय्यथ, अनुभुय्यामि, अनुभुय्याम। द्वित्ताभावे-अनुभूयति अनुभूयन्ति। क्वचीति किं ? अनुभूयते।

भावे अदब्बवुत्तिनो भावस्सेकत्ता एकवचनमेव। तञ्च पठमपुरिसस्सेव। भुय्यते देवदत्तेन। सम्पत्तिभवनन्ति[1] अत्थो।

पचधातुतो कम्मनि अत्तनोपदे यप्पच्चये च कते। विपरिणामेन यस्साति वत्तमाने-

(४३१) तस्स चवग्गयकारवकारत्तं सधात्वन्तस्स।

तस्स भावकम्मविसयस्स यप्पच्चयस्स चवग्गकारवकारत्तं होति धात्वन्तेन सह यथासम्भवं। एत्थ च: इवण्णागमो वाति इतो सीहगतिया वासद्दो अनुवत्तेतब्बो। सो च ववत्थितविभासत्थो तेन-

चवग्गो चतवग्गानं	धात्वन्तानं यवत्तनं
रवानञ्च सयप्पच्च-	यानं होति यथाक्कमन्ति।

धात्वन्तस्स चवग्गादित्ता चकारे कते परद्वेभावो ठानेति चकारस्स द्वित्तं। पच्चते ओदनी देवदत्तेन, क्वचि धातूति आदिना गरुपुब्बरस्सतो परस्स पठमपुरिसबहुवचनस्स क्वचि रे होति। पच्चरे, पच्चन्ते, पच्चसे, पच्चव्हे, पच्चे, पच्चाम्हे। परस्सपदादेसे - पच्चति पच्चन्ति, पच्चसि पच्चथ, पच्चामि पच्चाम। तथा कम्मकत्तरि- पच्चते ओदनो सयमेव, पच्चन्ते

पच्चति, पच्चन्ति वा इच्चादि। गमितो कम्मनि अत्तनोपदे यप्पच्चये च कते-

धातूहि तस्मिं येति च वत्तते।

(४३२) इवण्णागमो वा।

सब्बेहि धातूहि तस्मिं भावकम्मविसये यप्पच्चये परे इवण्णागमो होति वाति इकारगमो। ववत्थितविभासत्थोयं वासद्दो। च्छादेसो। गच्छियते गामो देवदत्तेन, गच्छियन्ते, गच्छियसे, गच्छियव्हे, गच्छिये, गच्छियाम्हे।

च्छादेसाभावे। धातूहि यो वाति च वत्तते।

(४३३) पुब्बरूपञ्च।

हेट्ठानुत्तेहि परस्सेवेदं। तेन क, ट, पवग्ग-यकार-ल-सन्तेहेव धातूहि परो यप्पच्चयो पुब्बरूपमापज्जते वाति मकारा परस्स यकारस्स मकारो। गम्मते, गमियते, गम्मन्ते, गमियन्ते, गम्मसे, गमियसे। गम्मव्हे, गमियव्हे। गम्मे, गमिये, गम्माम्हे, गमियाम्हे। परस्सपदत्ते - गच्छिय्यति गच्छिय्यन्ति। गच्छियति गच्छियन्ति वा। गम्मति गम्मन्ति। गमियति गमियन्ति। इकारागमे - गमिय्यति गमिय्यन्ति। तथा घम्मियति घम्मियन्ति इच्चादि।

वत्तमानाविभत्ति।

(४३४) पञ्चमी तु अन्तु हि थ मि म, तं अन्तं स्सु व्हो ए आम्हसे।

त्वादयो द्वादस पञ्चमीसञ्ञा होन्ति।

(४३५) आणत्यासिंसट्ठेनुत्तकाले पञ्चमी।

आणत्यत्थे च आसिंसत्थे च अनुत्तकाले पञ्चमीविभत्ति होति। सतिपि कालाधिकारे पुनकालग्गहणेन विधिनिमन्तनाज्झेसनानुमतिपत्थनपत्तकालादीसु च पञ्चमी। आणापनमाणत्ति। आसिंसनमासिंसट्ठो। सो च इट्ठस्स असम्पत्तस्स अत्थस्स पत्थनं आसिंसट्ठो। तस्मिं आणत्थासिंसट्ठे। अनुसमीपे उत्तकालो अनुत्तकालो, पच्चुप्पन्नकालोति अत्थो। न उत्तकालोति वा अनुत्तकालो। तस्मिं अनुत्तकाले कालमनामसित्वा होतीति अत्थो।

तत्थ आसिंसनत्थे भूधातुतो पञ्चमी पठमपुरिसेकवचनं-तु। अप्पच्चयवुद्धिअवादेसा। सो सुखी भवतु, ते सुखिता भवन्तु। अकारो दीघं हिमिमेसूति इतो विपरिणामेन अकारतोति वत्तते।

(४३६) हि लोपं वा।

अकारतो परो हिविभत्ति लोपमापज्जते वा। त्वं सुखी भव, भवाहि वा। हिम्हि दीघो। तुम्हे सुखिता भवथ, अहं सुखी भवामि, मयं सुखिनो भवाम। अत्तनोपदो - सो सुखी भवतं, ते सुखिता भवन्तं, त्वं सुखी भवस्सु, तुम्हे सुखिता भवव्हो, अहं सुखी भवे, मयं सुखिता भवाम्हसे। कम्मनि-अनुभूयतं तया, अनुभूयन्तं; अनुभूयस्सु, अनुभूयव्हो; अनुभूये, अनुभूयाम्हसे। परस्सपदत्ते - अनुभुय्यतु, अनुभुय्यन्तु; अनुभूयतु, अनुभूयन्तु वा; अनुभुय्याहि इच्चादि। भावे - भूयतं।

आणत्तियं कत्तरि - देवदत्तोदानि ओदनं पचतु, पचन्तु; पच पचाहि; पचथ; पचामि, पचाम। पचतं, पचन्तं; पचस्सु, पचव्हो; पचे, पचाम्हसे। कम्मनि - यप्पच्चयावग्गादि। पच्चतं ओदनो देवदत्तेन, पच्चन्तं; पच्चस्सु, पच्चव्हो; पच्चे, पच्चाम्हसे। परस्सपदत्ते - पच्चतु, पच्चन्तु; पच्च, पच्चाहि, पच्चथ; पच्चामि, पच्चाम।

तथा सो गामं गच्छतु, गच्छन्तु; गच्छाहि, गच्छथ; गच्छामि, गच्छाम; गमेतु, गमेन्तु; गम, गमाहि, गमेथ; गमेमि, गमेम। गच्छतं, गच्छन्तं; गच्छस्सु गच्छव्हो; गच्छे, गच्छाम्हसे। घम्मोदेसे - घम्मतु, घम्मन्तु इच्चादि।

कम्मनि - गच्छियतं, गच्छियतु; गमियतं, गमियतु। गम्मतं, गम्मतु इच्चादि[1]।

विधिम्हि - इध पब्बतो होतु, अयम्पासादो सुवण्णमयो होतूति आदि। निमन्तने - अधिवासेतु मे भन्ते भगवा भोजनं, इध निसीदतु भवं। अज्झेसने - देसेतु भन्ते भगवा धम्मं। अनुमतियं - पुच्छ वासव पञ्हं[2], पविसतु भवं, एत्थ निसीदतु। पत्थनायाचनायं - ददाहि मे गामवरानि पञ्च, एकम्मे नयनन्देहि। पत्तकाले - सम्पत्तो ते कालो। कटकरणे - कटं करोतु भवं इच्चादि।

पञ्चमीविभत्ति।

(४३७) सत्तमी एय्य एय्युं एय्यासि एय्याथ एय्यामि एय्याम, एथ एरं एथो एय्यव्हो एय्यं एय्याम्हे।

एय्यादयो द्वादस सत्तमीसञ्ञा होन्ति। अनुत्तकालेति वत्तते।

(४३८) अनुमतिपरिकप्पत्थेसु सत्तमी।

अनुमत्यत्थे च परिकप्पत्थे च अनुत्तकाले सत्तमीविभत्ति होति। अत्थग्गहणेन विधिनिमन्तनादीसु च सत्तमी, कत्तुमिच्छतो परस्स अनुजाननं अनुमति। परिकप्पनं परिकप्पो। यदि नाम भवेय्याति सल्लक्खणं निरूपनं हेतुक्रियाय सम्भवे फलक्रियाय सम्भवपरिकप्पो च। तत्थ परिकप्पे - सत्तमीपरस्सपदपठमपुरिसेकवचनं - एय्य। अप्पच्चयवुद्धादि पुरिमसमं। क्वचि धातुविभत्तीति आदिना एय्य एय्यासि एय्यामि एय्यं इच्चेतेसं विकप्पेन एकारादेसो। सोदानि किन्नुखो भवे, यदि सो पठमवये पब्बजेय्य अरहा भवेय्य, सचे सङ्खारा निच्चा भवेय्युं न निरुज्झेय्युं, यदि त्वं भवेय्यासि, तुम्हे भवेय्याथ, कथमहं देवो भवेय्यामि, किन्नुखो मयं भवेय्याम। तथा भवेथ भवेरं, भवेथो भवेय्यव्हो।

पत्थने तु-अहं सुखी भवे, बुद्धो भवेय्यं, भवेय्याम्हे। कम्मनि-सुखन्तया अनुभूयेथ, अनुभूयेरं; अनुभूयेथो, अनुभूयेय्यव्हो; अनुभूये, अनुभूयेय्यं, अनुभूयेय्याम्हे। परस्सपदत्ते - अनुभूयेय्य, अनुभूयेय्युं; अनुभूयेय्यासि इच्चादि। भावे-भूयेथ।

विधिम्हि - सो ओदनं पचे पचेय्य, ते पचेय्युं; त्वं पचे पचेय्यासि। तुम्हे पचेय्याथ; अहं पचे पचेय्यामि, मयं पचेय्याम; पचेथ पचेरं; पचेथो पचेय्यव्हो; पचे पचेय्यं, पचेय्याम्हे। कम्मनि - पच्चेथ, पच्चेरं; पच्चेथो, पच्चेय्यव्हो; पच्चे पच्चेय्यं, पच्चेय्यासि इच्चादि।

अनुमतियं - सो गामं पदेन गच्छेय्य। 'क्वचि धातू'ति आदिना ऐय्युंस्स उञ्[3]। गच्छुं, गच्छेय्युं; त्वं गच्छे, गच्छेय्यासि, गच्छेय्याथ; गच्छे, गच्छेय्यामि, गच्छेय्याम; गमे, गमेय्य, गमुं गमेय्युं; गमे, गमेय्यासि, गमेय्याथ; गमे। गमेय्यामि गमेय्याम; गच्छेथ, गच्छेरं; गच्छेथो, गच्छेय्यव्हो: गच्छे गच्छेय्यं गच्छेय्याम्हे; गमेथ, गमेरं, इच्चादि। कम्मनि - गच्छियेथ, गमियेथ; गच्छियेरं, गमियेरं इच्चादि। परस्सपदत्ते - गच्छियेय्य, गमियेय्य, गम्मेय्य गम्मेय्युं इच्चादि। तथा घम्मे, घम्मेय्य, घम्मेय्युं इच्चादि।

सत्तमीविभत्ति। पच्चुप्पन्नाणत्तिपरिकप्पकालिकविभत्तिनयो।

(४३९) हिय्यत्तनी आ ऊ ओ त्थ अं म्हा, त्थ त्थुं से व्हं इं म्हसे।

आआदयो द्वादस हिय्यत्तनीसञ्ञा होन्ति। अपच्चक्खे अतीतेति वत्तते।

१. कत्थचि पोराणपोत्थके गम्मयतं, गम्मियतं, गम्मियतु इच्चादि इति दिस्सति।

२. पुच्छतु भवं पञ्हं - म।

३. उं वा - म।

(४४०) हिय्योपभूति पच्चक्खे हिय्यत्तनी।

हिय्योपभुति अतीते काले पच्चक्खे वा अपच्चक्खे वा हिय्यत्तनीविभत्ति होतीति हिय्यत्तनीपरस्सपदपठम-पुरिसेकवचनं - आ। क्वचि धातु इच्चादितो क्वचि धातूनं पवत्तते।

(४४१) अकारागमो हिय्यत्तनीअज्जत्तनीकालातिपत्तीसु।

क्वचि धातूनमादिम्हि अकारागमो होति हिय्यत्तनी अज्जत्तनी कालातिपत्ति इच्चेतासु तीसु विभत्तीसु।

कथमयमकारागमो धात्वादिम्हीति चे ?

सतिस्सरेपिधात्वन्ते पुनाकारागमस्सिध
निरत्थत्ता पयोगानु - रोधा धात्वादितो अयं।

अप्पच्चयवुद्धिअवादेससरलोपादि वुत्तनयमेव।

अभवा अभवू; अभवो। क्वचि धातूति आदिना ओकारस्स अआदेसो वा। अभव, अभवत्थ। अभवं, अभवम्हा, अभवत्थ, अभवत्थुं; अभवसे, अभवव्हं; अभविं, अभवम्हसे। कम्मनि-यप्पच्चयो। तया सुखुमन्वभूयत्थ। अकारागमाभावे-अनुभूयत्थ, क्वचि धातूतिआदिना त्थस्स थादेसो। अन्वभूयथ अनुभूयथ, अन्वभूयत्थुं अनुभूयत्थुं; अन्वभूयसे अनुभूयसे, अन्वभूयव्हं अनुभूयव्हं, अन्वभूयिं अनुभूयिं, अन्वभूयम्हसे अनुभूयम्हसे। परस्सपदत्ते अन्वभूया अनुभूया इच्चादि। भावे - अन्वभूयत्थ।

तथा सो ओदनं अपचा पचा, अपचू पचू; अपचो पचो, अपचत्थ पचत्थ; अपचं पचं, अपचम्हा पचम्हा; अपचत्थ पचत्थ, अपचत्थुं; पचत्थुं; अपचसे पचसे, अपचव्हं पचव्हं; अपचिं पचिं, अपचम्हसे पचम्हसे। कम्मनि - अपच्चथ अपच्चत्थ, अपचत्थुं; अपच्चसे, अपच्चव्हं; अपच्चिं, अपच्चम्हसे। अपच्चा अपच्चू इच्चादि।

तथा अगच्छा, अगच्छू; अगच्छो, अगच्छ, अगच्छत्थ; अगच्छं, अगच्छम्हा; अगच्छत्थ, अगच्छत्थुं; अगच्छसे, अगच्छव्हं; अगच्छिं, अगच्छम्हसे। अगमा, अगमू; अगमो अगम, अगमत्थ; अगमं, अगमम्हा; अगमत्थ, अगमत्थुं; अगमसे, अगमव्हं; अगमिं, अगमम्हसे। कम्मनि-अगच्छियत्थ गच्छियत्थ, अगमियत्थ गमियत्थ, अगच्छियत्थुं गच्छियत्थुं, अगमियत्थुं गमियत्थुं इच्चादि। तथा अघम्मा, अघम्मू इच्चादि।

हिय्यत्तनीविभत्ति।

(४४२) हिय्यत्तनीसत्तमीपञ्चमीवत्तमाना सब्बधातुकं।

हिय्यत्तनादयो चतस्सो विभत्तियो सब्बधातुकसञ्ञा होन्तीति हिय्यत्तनादीनं सब्बधातुकसञ्ञत्ता इकारागमो असब्बधातुकम्हीति वुत्तो इकारागमो न भवति।

सब्बधातुकं।

(४४३) परोक्खा अ उ ए त्थ अं म्ह, त्थ रे त्थो व्हो इं म्हे।

अआदयो द्वादस परोक्खासञ्ञा होन्ति। अक्खानं इन्द्रियानं परं परोक्खा। तद्धी पकत्ता' अयं विभत्ति परोक्खाति वुच्चति।

(४४४) अपच्चक्खे परोक्खातीते।

अपच्चक्खे वत्तुनो इन्द्रियाविसयभूते अतीते काले परोक्खाविभत्ति होति। अतिक्कम्म इतोति अतीतो। हुत्वा

अतिक्कन्तोति अत्थो। हेट्ठा वुत्तनयेन परोक्खा परस्सपदपठमपुरिसेकवचनं-अ। भू-अ इतीध।

विपरिणामेन धातूनन्ति वत्तते।

(४४५) क्वचादिवण्णानमेकस्सरानं द्वेभावो।

धातूनमादिभूतानं वण्णानमेकस्सरानं क्वचि द्वेभावो होति। ववत्थितविभासत्थोयं क्वचिसद्दो।

तेन-

खछसेसु परोक्खायं द्वेभावो सब्बधातुनं
अप्पच्चये जुहोत्यादिस् - सपि किच्चादिके क्वचि

भू भू - अइतीध।

(४४६) पुब्बोब्भासो।

द्वेभूतस्स धातुस्स यो पुब्बो अवयवो, सो अब्भाससञ्ञो होतीति अब्भाससञ्ञा।

अब्भासग्गहणमनुवत्तते।

(४४७) अन्तस्सिवण्णाकारो वा।

अब्भासस्स अन्तस्स इवण्णो होति वा अकारो च। ववत्थितविभासत्थोयं वासद्दो। तेन-

खछसेसु अवण्णस्स इकारो सगुपुस्स ई
तस्स[१] भूस्स परोक्खायं अकारो नापरस्सिमेति।

ऊकारस्स अकारो[२]

(४४८) दुतियचतुत्थानं पठमततिया।

अब्भासगतानं दुतियचतुत्थानं वग्गब्यञ्जनानं यथाक्कमं पठमततिया होन्तीति भकारस्स बकारो।

(४४९) ब्रूभूनमाहभूवा परोक्खायं।

ब्रू भू इच्चेतेसं धातूनं आहभूव इच्चेते आदेसा होन्ति परोक्खायं विभत्तियन्ति भूसद्दस्स भूवआदेसो। सरलोपोअमादेसप्पच्चयादिम्हीति आदिना सरलोपादि। सो किर राजा बभूव, ते किर बभूवु; त्वं किर बभूवे।

धातूहीति वत्तते, सीहगतिया क्वचिग्गहणञ्च।

(४५०) इकारागमो असब्बधातुकम्हि।

सब्बस्मिं असब्बधातुकम्हि परे क्वचि धातूहि परो इकारागमो होति।

असब्बधातुके ब्यञ्ज - नादिम्हेवायमागमो
क्वचाधिकारतो ब्यञ्ज - नादोपि क्वचि नो सिया।

एत्थ च: न सब्बधातुकं असब्बधातुकमीति कत्वा हिय्यत्तनीसत्तमीपञ्चमीवत्तमाना सब्बधातुकन्ति हिय्यत्तनीआदीनं सब्बधातुकसञ्ञाय वुत्तत्ता तदञ्ञा चतस्सो विभत्तियो असब्बधातुकन्ति वुच्चति।

१. वास्स-सी।

२. पोराणपोत्थके ओकारस्स आअकारोति लिख्यति।

तुम्हे किर बभूवित्थ; अहं किर बभूवं, मयं किर बभूविम्हे। अत्तनोपदे - सो बभूवित्थ, बभूविरे; बभूवित्थो बभूविव्हो; बभूविं बभूविम्हे। कम्मनि-अत्तनोपदे ईकारागमयप्पच्चयिकारागमा। अनुबभूवीयित्थ। यप्पच्चयस्स असब्बधातुकम्हि क्वचि धातूतिआदिना लोपे कते इवण्णागमो न भवति। तया किर अनुबभूवित्थ, अनुबभूविरे इच्चादि। भावे - बभूवीयित्थ, बभूवित्थ वा। तथा- पपच, पपचु, पपचे, पपचित्थ; पपचं पपचिम्ह; पपचित्थ, पपचिरे; पपचित्थो, पपचिव्हो, पपचिं पपचिम्हे। कम्मनि - पपच्चित्थ, पपचिरे इच्चादि। तथा-अपच्च अपच्चू इच्चादि।

गमिम्हि क्वचादिवण्णानन्ति आदिना द्वेभावो। पुब्बोब्भासोति अब्भाससञ्ञा। अब्भासेति वत्तते।

(४५१) कवग्गस्स चवग्गो।

अब्भासे वत्तमानस्स कवग्गस्स चवग्गो होतीति गकारस्स जकारो। क्वचि धातूतिआदिना अनब्भासस्स पठमपुरिसेकवचनम्हि दीघो। सो गामं जगाम किर, जगम वा जगमु; जगमे, जगमित्थ; जगमं जगमिम्ह; जगमित्थ, जगमिरे, जगमित्थो, जगमिव्हो, जगमिं, जगमिम्हे। कम्मनि - जगमीयित्थ, जगमित्थ वा इच्चादि।

परोक्खाविभत्ति।

(४५२) अज्जत्तनी ई उं ओ त्थ इं म्हा, आ ऊ से व्हं अं म्हे।

ईआदयो द्वादस अज्जत्तनीसञ्ञा होन्ति। अज्ज भवो अज्जत्तनो। तंदीपकत्ता[1] अयं विभत्ति अज्जत्तनीति वुच्चति।

अपच्चक्खे अतीते पच्चक्खेति पवत्तते।

(४५३) समीपे अज्जत्तनी।

समीपे समीपतो पट्ठाय अज्जप्पभूति अतीते काले पच्चक्खे च अपच्चक्खे च अज्जत्तनीविभत्ति होतीति अज्जत्तनीपरस्सपदपठमपुरिसेकवचनं - ई।

पुरे विय अकारागमो वुद्धादि च। क्वचि धातुविभत्तीति आदिना ईम्हादिविभत्तीनं क्वचि रस्सत्तं, ओआअवचनानं इत्थअमादेसा च, सरलोपादि। सो अभवी अभवि वा। अकारागमाभावे - भवि। मण्डूकगतिया वाति वत्तते।

(४५४) सब्बतो उं इंसु।

सब्बेहि धातूति उं विभत्तिस्स इंस्वादेसो होति वा।

ते अभविंसु भविंसु वा, अभवुं भवुं वा; त्वं अभवि भवि वा, अभवो भवो वा; तुम्हे अभवित्थ भवित्थ वा। इकारागमो। अहं अभविं भविं वा, मयं अभविम्ह भविम्ह वा, अभविम्हा भविम्हा वा। सो अभवित्थ भवित्थ वा, अभवा भवा वा, अभवू भवू वा; अभविसे भविसे वा, अभविव्हं भविव्हं वा; अभवं भवं वा। अभव भव वा, अभविम्हे भविम्हे वा।

कम्मनि - यप्पच्चयलोपे वुद्धि अवादेसादि। सुखन्तया अनुभवित्थ, अन्वभूयित्थ अनुभूयित्थ वा इच्चादि। परस्सपदत्ते-तया अन्वभूयि अनुभूयि, अन्वभूयी अनुभूयी वा, अन्वभूयिंसु अनुभूयिंसु, अन्वभूयुं अनुभूयुं, त्वं अन्वभूयि अनुभूयि, तुम्हे अन्वभूयित्थ अनुभूयित्थ; अहं अन्वभूयिं अनुभूयिं, मयं अन्वभूयिम्ह अनुभूयिम्ह, अन्वभूयिम्हा अनुभूयिम्हा वा। भावे - अभवित्थ अभूयित्थ तया।

सो अपचि पचि, अपची पची वा, ते अपचिंसु पचिंसु, अपचुं पचुं, त्वं अपचि पचि, अपचो पचो वा, तुम्हे अपचित्थ पचित्थ; अहं अपचिं पचिं, मयं अपचिम्ह पचिम्ह, अपचिम्हा पचिम्हा वा; सो अपचित्थ पचित्थ, अपचा पचा वा अपचू पचू, अपचिसे, अपचिव्हं। तथा अपचं पचं, अपच पच वा, अपचिम्हे पचिम्हे।

१. *पोराणपित्थके तद्धितकतत्ताति पाठोपि दिस्सति।*

कम्मनि - अपच्चित्थ पच्चित्थ इच्चादि। परस्सपदत्ते - अपच्चि पच्चि, अपच्ची पच्ची वा, अपच्चिंसु पच्चिंसु, अपच्चुं पच्चुं; अपच्चि पच्चि, अपच्चो पच्चो वा अपच्चित्थ पच्चित्थ; अपच्चिं पच्चिं, अपच्चिम्ह पच्चिम्ह, अपच्चिम्हा पच्चिम्हा वा।

सो गामं अगच्छी गच्छी, अगच्छि गच्छि वा, ते अगच्छिंसु गच्छिंसु, अगच्छुं गच्छुं; त्वं अगच्छि गच्छि, अगच्छो गच्छो वा, तुम्हे अगच्छित्थ गच्छित्थ; अहं अगच्छिं गच्छिं, मयं अगच्छिम्ह गच्छिम्ह, अगच्छिम्हा गच्छिम्हा वा। क्वचि धातूति आदिना अज्जत्तनिम्हि गमितो च्छस्स क्वचि ञ्छादेसो। अगञ्छि गञ्छि, अगञ्छी गञ्छी वा, ते अगञ्छिंसु, गञ्छिंसु। अगञ्छुं गञ्छुं; त्वं अगञ्छि गञ्छि, अगञ्छो गञ्छो वा, तुम्हे अगञ्छित्थ गञ्छित्थ; अहं अगञ्छिं गञ्छिं, मयं अगञ्छिम्ह गञ्छिम्ह, अगञ्छिम्हा गञ्छिम्हा वा।

ञ्छादेसाभावे - सो अगमि गमि, अगमी गमी वा। करस्स कासत्तमज्जत्तनिम्हीति एत्थ भावनिद्देसेन सत्तमज्जत्तनिम्हीति योगविभागेन वा सागमो। अगमासि। सागमे क्वचि धातूति आदिना ब्यञ्जनतो अकारागमो। अगमासि। उंवचनस्स क्वचि अंस्वादेसो। उ चागमो त्थम्हेसु क्वचि। अगमिंसु, गमिंसु, अगमंसु गमंसु, अगमुं गमुं, त्वं अगमि गमि, अगमो गमो वा, अगमित्थ गमित्थ, अगमुत्थ गमुत्थ; अहं अगमिं गमिं, अगमिम्ह गमिम्ह, अगमुम्ह गमुम्ह, अगमिम्हा गमिम्हा वा। क्वचि धातूति आदिना गमिस्स अज्जतनिम्हि गादेसो च। सो अज्झगा। सरलोपो[1]। ते अज्झगुं; त्वं अज्झगो। तुम्हे अज्झगत्थ; अहं अज्झगिं, मयं अज्झगुम्ह।

अत्तनोपदे - सो अगच्छित्थ गच्छित्थ, अगञ्छित्थ गञ्छित्थ इच्चादि। ञ्छादेसाभावे - सो अगमित्थ गमित्थ, अगमा गमा, ते अगमू गमू, अज्झगू, अगू; त्वं अगमिसे गमिसे, अगमिव्हं गमिव्हं; अहं अगमं गमं, अगम गम, अज्झगं वा अगमिम्हे गमिम्हे।

कम्मे - गामो अगच्छीयित्थ तेन गच्छीयित्थ, अगञ्छीयित्थ गञ्छीयित्थ, अगमीयित्थ गमीयित्थ, अगमित्थ गमित्थ इच्चादि।

परस्सपदत्ते - अगच्छीयि गच्छीयि वा, अगमीयि गमीयि वा; अगच्छीयुं अगमियुं वा तथा अघम्मीयि अघम्मीयिंसु इच्चादि। हिय्यत्तनी अज्जतनीति वत्तते।

(४५५) मायोगे सब्बकाले च।

यदा मायोगे तदा हिय्यत्तनज्जतनीविभत्तियो सब्बकाले च होन्ति। चसद्देन पञ्चमी वा[2]। मा भवति मा भवा मा भविस्सति मा भविस्साति वा अत्थे हिय्यत्तनीअज्जत्तनीपञ्चमीविभत्तियो। सेसं नेय्यं। सो मा भवा, मा भवी, मा ते भवन्तूवन्तराया, मा पचा मा पचि, मा पचतु, मा गच्छा मा गच्छि, मा गच्छतु, मा किञ्चि पापमागमा, मा अगमि, मागमा, मा गमी, मा गमेतु, त्वं मा गच्छो मा गच्छि, मा गच्छाहि इच्चादि।

अतीतकालिकविभत्ति।

(४५६) भविस्सन्ति स्सति स्सन्ति स्सति स्सथ स्सामि स्साम, स्सते स्सन्ते स्ससे स्सव्हे स्सं स्साम्हे।

स्सत्यादीनं द्वादसन्नं वचनानं भविस्सन्तिसञ्ञा होति। भविस्सतिकालदीपकत्ता[3] अयं विभत्ति भविस्सन्तीति वुच्चति।

१. परलोपो - म।

२. च-म।

(४५७) अनागते भविस्सन्ति।

अनागते काले भविस्सन्ति विभत्ति होति।

अतीतेपि भविस्सन्ति तंकालवचनिच्छया
अनेकजातिसंसारं सन्धाविस्सन्ति आदिसु।

न आगतो अनागतो, पच्चयसामग्गियं सति आयतिं उप्पज्जनारहोति अत्थो। इकारागमो वुद्धी अवादेसा सरलोपादि च।

भविस्सति भविस्सन्ति, भविस्ससि भविस्सथ, भविस्सामि भविस्साम; भविस्सते भविस्सन्ते, भविस्ससे भविस्सव्हे, भविस्सं भविस्साम्हे। कम्मे - यप्पच्चयलोपो। सुखं तया अनुभविस्सते अनुभविस्सन्ते, अनुभविस्ससे अनुभविस्सव्हे, अनुभविस्सं अनुभविस्साम्हे। परस्सपदत्ते - अनुभविस्सति देवदत्तेन अनुभविस्सन्ति इच्चादि। भावे - भविस्सते तेन। यप्पच्चयलोपाभावे - अनुभूयिस्सते अनुभूयिस्सन्ते इच्चादि। भावे - भूयिस्सते।

तथा पचिस्सति पचिस्सन्ति, पचिस्ससि पचिस्सथ, पचिस्सामि पचिस्साम; पचिस्सते पचिस्सन्ते, पचिस्ससे पचिस्सव्हे, पचिस्सं पचिस्साम्हे। कम्मे-पच्चिस्सते ओदनो देवदत्तेन, पच्चिस्सन्ते इच्चादि। परस्सपदत्ते - पच्चिस्सति पच्चिस्सन्ति, पच्चिस्ससि पच्चिस्सथ, पच्चिस्सामि पच्चिस्साम।

गच्छिस्सति गच्छिस्सन्ति, गच्छिस्ससि गच्छिस्सथ, गच्छिस्सामि गच्छिस्साम; गच्छिस्सते गच्छिस्सन्ते, गच्छिस्ससे गच्छिस्सव्हे, गच्छिस्सं गच्छिस्साम्हे। सो सग्गं गमिस्सति गमिस्सन्ति, गमिस्ससि गमिस्सथ, गमिस्सामि गमिस्साम इच्चादि। कम्मे - गच्छीयिस्सते गच्छीयिस्सन्ते, गच्छीयिस्सति गच्छीयिस्सन्ति वा, गमीयिस्सते गमीयिस्सन्ते, गमीयिस्सति गमीयिस्सन्ति वा इच्चादि। यप्पच्चयलोपे - गमिस्सते गमिस्सन्ते, गमिस्सति गमिस्सन्ति वा। तथा घम्मिस्सति घम्मिस्सन्ति इच्चादि।

भविस्सन्तिविभत्ति।

(४५८) कालातिपत्ति स्सा स्संसु स्से स्सथ स्सं स्साम्हा, स्सथ स्सिंसु[1] स्ससे स्सव्हे स्सं[2] स्साम्हसे।

स्सादीनं द्वादसन्नं कालातिपत्तिसञ्ञा होति। कालस्स अतिपतनं कालातिपत्ति। सा पन विरुद्धपच्चयूपनिपाततो कारणवेकल्लतो वा किरियाय अनभिनिब्बत्ति। तद्धितपकतत्ता अयं विभत्ति कालातिपत्तीति वुच्चति।

(४५९) किरियातिपन्नेतीते कालातिपत्ति।

किरियातिपन्नमत्ते अतीते काले कालातिपत्ति विभत्ति होति। किरियाय अतिपतनं किरियातिपन्नं। तं पन साधकसत्तिविरहेन किरियाय अच्चन्तानुपपत्ति। एत्थ च: किञ्चापि न किरिया अतीतसद्देन वोहरितब्बा। तथापि तक्किरियुप्पत्तिप्पटिबन्धककिरियाय कालभेदेन अतीतवोहारो लब्भते- वाति दट्ठब्बं।

कालातिपत्तिपरस्सपदपठमपुरिसेकवचनं - स्सा। अकारिकारागमावुद्धि अवादेसा च। क्वचि धातूति आदिना स्सा स्साम्हा विभत्तीनं क्वचि रस्सत्तं। स्सेवचनस्स अत्तं।

सो चे पठमवये पब्बज्जं अलभिस्स अरहा अभविस्स भविस्स, अभविस्सा भविस्सा वा। ते चे तं अलभिस्संसु अरहन्तो अभविस्संसु भविस्संसु। एवं त्वं अभविस्स भविस्स, अभविस्से वा। तुम्हे अभविस्सथ, भविस्सथ। अहं अभविस्सं, भविस्सं। मयं अभविस्सम्ह भविस्सम्ह, अभविस्साम्हा भविस्साम्हा वा। सो अभविस्सथ अभविस्सिंसु,

१. स्सिसु - म।

अभविस्ससे अभविस्सव्हे, अभविस्सं अभविस्साम्हसे। कम्मे - अन्वभविस्सथ अन्वभविस्सिंसु। अन्वभूयिस्सथ वा इच्चादि। परस्सपदत्ते - अन्वभविस्स, अन्वभविस्संसु, अन्वभूयिस्स वा इच्चादि। भावे - अभविस्सथ देवदत्तेन अभूयिस्सथ।

तथा सो चे तं धनं अलभिस्स ओदनं अपचिस्स पचिस्स, अपचिस्सा पचिस्सा वा, अपचिस्संसु, पचिस्संसु। अपचिस्स पचिस्स, अपचिस्से पचिस्से, अपचिस्सथ पविस्सथ। अपचिस्सं पचिस्सं, अपचिस्सम्ह पचिस्सम्ह, अपचिस्साम्हा पचिस्साम्हा। अपचिस्सथ पचिस्सथ, अपचिस्सिंसु पचिस्सिंसु। अपचिस्ससे पचिस्ससे। अपचिस्सव्हे पचिस्सव्हे। अपचिस्सं पचिस्सं, अपचिस्साम्हसे पचिस्साम्हसे। कम्मे - अपचिस्सथ ओदनो देवदत्तेन, अपचिस्सिंसु। यप्पच्चयलोपाभावे - अपचीयिस्सथ इच्चादि।

परस्सपदत्ते - अपच्चिस्स तेन पच्चिस्स वा, अपच्चिस्सा पच्चिस्सा वा। अपच्चिस्संसु पच्चिस्संसु इच्चादि।

सो अगच्छिस्स गच्छिस्स, अगच्छिस्सा गच्छिस्सा, अगच्छिस्संसु गच्छिस्संसु। त्वं अगच्छिस्स गच्छिस्स, अगच्छिस्से गच्छिस्से वा, अगच्छिस्सथ गच्छिस्सथ। अगच्छिस्सं गच्छिस्सं, अगच्छिस्सम्ह गच्छिस्सम्ह, अगच्छिस्साम्हा गच्छिस्साम्हा वा। अगमिस्स गमिस्स, अगमिस्सा गमिस्सा वा, अगमिस्संसु गमिस्संसु। अगमिस्स गमिस्स, अगमिस्से वा, अगमिस्सथ गमिस्सथ। अगमिस्सं गमिस्सं, अगमिस्सम्ह गमिस्सम्ह, अगमिस्साम्हा गमिस्साम्हा वा। अगच्छिस्सथ गच्छिस्सथ वा इच्चादि। कम्मे-अगच्छीयिस्सथ गच्छीयिस्सथ, अगच्छीयिस्स गच्छीयिस्स इच्चादि। तथा-अघम्मिस्स अघम्मिस्संसु इच्चादि।

कालातिपत्तिविभत्ति।

पञ्चमी सत्तमी वत्त - माना सम्पतिनागते
भविस्सन्ति परोक्खादि चतस्सोतीतकालिका।

छकालिकविभत्तिविधानं।

इसु - इच्छाकन्तीसु। पुरे विय धात्वन्तलोपोत्यादुप्पत्ति अप्पच्चयो च। धातूनन्ति वत्तमाने -

(४६०) इसुयमानमन्तो च्छो वा[१]।

इसुयमु इच्चेतेसं धातूनं अन्तो च्छो होति वा। ववत्थितविभासत्थोयं वासद्दो। अन्तो च्छो वाति योगविभागेन आदेस्सपि[२]। सो सग्गं इच्छति इच्छन्ति, इच्छसि इच्छथ, इच्छामि इच्छाम। च्छादेसाभावे - असंयोगन्तत्ता अञ्ञेसुचाति वुद्धि। एसति एसन्ति इच्चादि। कम्मे - अत्तनोपदस्स येभुय्येन परस्सपदत्तमेव पयोजीयति। तेन चेत्थ अत्तनोपदे रूपानि सङ्खिपिस्साम। सो इच्छीयति एसीयति। इस्सते इस्सति। यकारस्स पुब्बरूपत्तं। तथा इच्छतु एसतु। इच्छेय्य एसेय्य। परोक्खाहिय्यत्तनीसु पन रूपानि सब्बत्थ पयोगमनुगम्म पयोजेतब्बानि। इच्छि एसि, इच्छिस्सति एसिस्सति, इच्छिस्सा एसिस्सा इच्चादि।

यमु - उपरमे। निपुब्बो च्छादेसो च। नियच्छति नियच्छन्ति, नियमति नियमन्ति। संपुब्बो सये चाति अत्तं द्वित्तञ्च। सञ्ञमति सञ्ञमन्ति। कम्मे-नियच्छीयति नियमीयति, नियम्मति सञ्ञमीयति वा। तथा नियच्छतु सञ्ञमतु। नियच्छेय्य सञ्ञमेय्य। नियच्छि सञ्ञमि। नियच्छिस्सति सञ्ञमिस्सति। नियच्छिस्स सञ्ञमिस्स इच्चादि।

आस - उपवेसने। योगविभागेन च्छादेसो। रस्सत्तं। अच्छति अच्छन्ति, अच्छसि अच्छथ, अच्छामि अच्छाम। अञ्ञत्र उपपुब्बो। उपासति उपासन्ति। अच्छीयति उपासीयति। अच्छतु उपासतु। अच्छेय्य उपासेय्य। अच्छि

उपासि। अच्छिस्सति उपसिस्सति। अच्छिस्स उपासिस्स इच्चादि।

लभ-लाभे। लभति लभन्ति, लभसि लभथ, लभामि लभाम; लभते लभन्ते, लभसे लभव्हे, लभे लभाम्हे। कम्मे - यकारस्स पुब्बरूपत्ते कते क्वचि धातूति आदिना पुरिमभकारस्स बकारो। लब्भते लब्भन्ते, लब्भति लब्भन्ति, लब्भतं लब्भतु, लब्भे लब्भेय्य।

अज्जतनिम्हि, वा, अन्तलोपोति च वत्तमाने -

(४६१) लभस्मा ईइन्नं त्थत्थं।

लभ इच्चेतस्मा धातुतो परेसं ईइन्नं विभत्तीनं त्थत्थं इच्चेते आदेसा होन्ति वा। धात्वन्तस्स लोपो च। अलत्थ अलभि लभि, अलभिंसु लभिंसु, अलभित्थ लभित्थ, अलत्थं अलभिं लभिं, अलभिम्ह लभिम्ह इच्चादि। भविस्सन्तिम्हि

- करस्स सप्पच्चयस्स काहोति एत्थ सप्पच्चयग्गहणेन वच मुच भूजादितो स्सस्स खादेसो। वसछिदलभादितो छादेसो च वा होतीति स्सस्स छादेसो। ब्यञ्जनन्तस्सचो छप्पच्चयेसु चाति धात्वन्तस्स चकारो। लच्छति लच्छन्ति, लच्छसि लच्छथ, लच्छामि लच्छाम। छादेसाभावे - लभिस्सति लभिस्सन्ति, लभिस्ससि लभिस्सथ, लभिस्सामि लभिस्साम इच्चादि। अलभिस्स अलभिस्संसु इच्चादि। वच - वियत्तियं वाचायं। वचति वचन्ति, वचसि वचथ, वचामि वचाम। कम्मे - अत्तनोपदे यप्पच्चये च कते -

(४६२) वचवसवहादीनमुकारो वस्स ये।

वच वस वह इच्चेवमादीनं धातूनं वकारस्स उकारो होति यप्पच्चये परे। आदिसद्देन वङ्कस्स च। 'वस्स अ व' इति समासेन दुतियञ्चेत्थ वग्गहणं इच्छितब्बं। तेन अकारस्सपि उकारो होति। पुरिमपक्खे परलोपो। तस्स चवग्ग इच्चादिना सधात्वन्तस्स यकारस्स चकारो द्वित्तं। उच्चते उच्चन्ते, वुच्चते वुच्चन्ते, वुच्चति वुच्चन्ति वा इच्चादि। तथा वचतु वुच्चतु, वचेय्य वुच्चेय्य, अवचा अवच्चा, अवचू अवच्चू, अवच अवचो, अवचुत्थ, अवच अवचं, अवचम्हा अवचुत्थ इच्चादि।

(४६३) वचस्सज्जत्तनिम्हिमकारो ओ।

वच इच्चेतस्स धातुस्स अकारो ओत्तमापज्जते अज्जत्तनिम्हि विभत्तिम्हि। अवोचि अवोचुं, अवोचो अवोचुत्थ, अवोचिं अवोचुम्ह। उत्तं। अवोच, रस्सत्तं। अवोचु इच्चादि। अवुच्चित्थ। भविस्सन्तिम्हि सप्पच्चयगहणेन स्सस्स खादेसो। ब्यञ्जनन्तस्साति वत्तमाने को खे चाति धात्वन्तस्स कादेसो। वक्खति वक्खन्ति, वक्खसि वक्खथ, वक्खामि वक्खाम इच्चादि।

वस-निवासे। वसति वसन्ति कम्मे - उत्तं, पुब्बरूपत्तञ्च। वुस्सति वुस्सन्ति इच्चादि। वसतु वसेय्य। अवसि वसि। भविस्सन्तियं - स्सस्स छादेसो धात्वन्तस्स चकारो च। वच्छति वच्छन्ति, वच्छसि वच्छथ, वच्छामि वच्छाम, वसिस्सति वसिस्सन्ति। अवसिस्स अवसिस्संसु। तथा रुद-अस्सुविमोचने। रोदति रुच्छति[१] रोदिस्सति इच्चादि।

कुस - अक्कोसे। आपुब्बो द्वित्तरस्सत्तानि, अप्पच्चयवुद्धियो च। अक्कोसति, अक्कोसतु; अक्कोसेय्य।

अन्तलोपोति वत्तते, मण्डूकगतिया वाति च।

(४६४) कुसस्मा दीच्छि।

कुस इच्चेतस्मा धातुतो ईविभत्तिस्स च्छिआदेसो होति धात्वन्तस्स लोपो च। अक्कोच्छि मं, अक्कोसि वा अक्कोसिस्सति, अक्कोसिस्स इच्चादि। वह - पापुणने। वहति वहन्ति। कम्मे - अत्तनोपदे यप्पच्चये च कते। येति वत्तते।

(४६५) हविपरिययो लो वा।

हकारस्स विपरिययो होति यप्पच्चये परे। यप्पच्चयस्स च लकारो होति वा। ववत्थितविभासत्थोयं वासद्दो। तेन गय्हतीति आदीसु लत्तं न होति। निमित्तभूतस्स यकारस्सेवेतं लत्तं। वचवस इच्चादिना उत्तं। वुल्हति वुय्हति वुय्हन्ति, वुल्हतु[1] वुय्हतु, वुल्हेय्य[2] वुय्हेय्य, अवहि, अवुय्हित्थ अवहित्थ, अवहिस्सति वुय्हिस्सति, अवहिस्स अवुय्हिस्स इच्चादि। जर - वयोहानिम्हि।

(४६६) जरमरानं जीरजिय्यमिय्या वा।

जर मर इच्चेतेसं धातूनं जीरजिय्यमिय्यादेसा होन्ति वा। सरलोपादि जीरति जीरन्ति, जिय्यति जिय्यन्ति। क्वचादिसुत्तेन एकयकारस्स क्वचि लोपो दीघो च। जियति जियन्ति। कम्मे - जीरीयति जीरीयन्ति। जिय्यति जिय्यन्ति[3], जीरतु जिय्यतु, जिरेय्य जिय्येय्य, अजीरि जीर जिय्यि, जीरिस्सति। जिय्यिस्सति। अजीरिस्स। मर-पाणचागे। मिय्यादेसो। मिय्यति मिय्यन्ति, मीयति मीयन्ति वा, मरति मरन्ति इच्चादि। दिस - पेक्खणे।

(४६७) दिसस्स पस्सदिस्सदक्खा वा।

दिस इच्चेतस्स धातुस्स पस्सदिस्सदक्खइच्चेते आदेसा होन्ति वा। ववत्थितविभासत्थोयं वासद्दो। तेन दिस्सादेसो कम्मनि सब्बधातुके एव। पस्सति पस्सन्ति, दक्खति दक्खन्ति। कम्मनि - यकारलोपो। दिस्सते दिस्सन्ते, दिस्सति दिस्सन्ति, विपस्सीयति दक्खीयति, पस्सतु, दक्खतु, दिस्सतु, पस्सेय्य, दक्खेय्य, दिस्सेय्य।

हिय्यत्तनियं - क्वचि धातूति आदिना धातुस्स इकारस्स अत्तं। अद्दसा अद्दस। कम्मनि - अदिस्स। तथा अपस्सि पस्सि, अपस्सिंसु, पस्सिंसु, अपस्सि पस्सि, अपस्सित्थ पस्सित्थ, अपस्सिं पस्सिं, अपस्सिम्ह पस्सिम्ह, अदस्सि[4] दस्सि, अदस्संसु दस्संसु। कम्मनि - अदिस्संसु। अदक्खि अदक्खिंसु। पस्सिस्सति पस्सिस्सन्ति। भविस्सन्तिम्हि स्सस्सा चाति योगविभागेन स्सस्स लोपो, इकारागमो च। दक्खिति दक्खिन्ति। लोपाभावे - दक्खिस्सति दक्खिस्सन्ति, अपस्सिस्स, अदक्खिस्स इच्चादि। सद-विसरणगत्यावसानेसु। सब्बत्थाति वत्तते। मण्डूकगतिया क्वचीति च।

(४६८) सदस्स सीदत्तं।

सद इच्चेतस्स धातुस्स सीदादेसो होति सब्बत्थ विभत्तिपच्चयेसु क्वचि। सेसं नेय्यं। निसीदति निसीदन्ति। भावे-निसज्जते। इध क्वचाधिकारेन सीदादेसो न भवति। निसीदतु निसीदे, निसीदि, निसीदिस्सति निसीदिस्स इच्चादि। यज - देवपूजासङ्गतिकरणदानेसु। यजति यजन्ति। कम्मे - यम्हीति वत्तते।

(४६९) यजस्सादिस्सि।

यजइच्चेतस्स धातुस्स आदिस्स यकारस्स इकारादेसो होति यप्पच्चये परे, सरलोपो। इज्जते मया बुद्धो, तथा यजतु इज्जतं, यजे इज्जेथ, यजि इज्जित्थ, यजिस्सति, इज्जिस्सते, यजिस्स इज्जिस्सथ इच्चादि।

वद-वियत्तियं वाचायं। त्याद्युप्पत्ति, अप्पच्चयो च। वाति वत्तते।

१. वहतु - म।

२. वहेय्य - म।

३. जियिय्यति जियिय्यन्ति - म।

४. अद्दसासि - सी।

(४७०) वदस्स वज्जं।

वद इच्चेतस्स धातुस्स सब्बस्स वज्जादेसो होति वा सब्बासु विभत्तीसु। विभत्याधिकारत्ता चेत्थ सब्बासूति अत्थतो सिद्धं। वाति वत्तते।

(४७१) लोपञ्चेत्तमकारो।

भूवादितो परो अप्पच्चयो एत्तमापज्जते लोपञ्च वा। विकरणकारियविधिप्पकरणतो चेत्थ अकारोति अप्पच्चयो गय्हति।

भूवादितो जुहोत्यादि -	तो च अप्पच्चयो परो
लोपमापज्जते नाञ्ञो	ववत्थितविभासतोति।

अप्पच्चयस्स एकारो, सरलोपादि। वज्जेति, वदेति, वदति। अन्तिम्हि-

(४७२) क्वचि धातुविभत्तिप्पच्चयानं दीघविपरीतादेसलोपागमा च।

इध धात्वाधिकारे आख्याते च कितके च अविहितलक्खणेसु पयोगेसु क्वचि धातूनं त्यादिविभत्तीनं धातुविहितप्पच्चयानञ्च दीघतब्बिपरीतआदेसलोपागम इच्चेतानि कारियानि जिनवचनानुरूपतो भवन्ति। तत्थ-

नाम्हि रस्सो कियादीनं	संयोगे चञ्ञधातुनं
आयूनं वा विभत्तीनं	म्हास्सन्तस्स च रस्सता
गमितो च्छस्स ञ्छो वारस्स,	गमिस्सज्जत्तनिम्हि गा
उचागमो वा त्थम्हेसु,	धातूनं यम्हि दीघता
एय्येय्यासेय्यमेत्तञ्च,	वास्सेस्सतञ्च पापुणे
ओकारा अत्तमित्तञ्च	आत्था पप्पोन्ति वात्थये
तथा ब्रूतो तिअन्तीनं	अउ वाह च धातुया
परोक्खाय विभत्तिम्हि	अनब्भासस्स दीघता
संयोगन्तो अकारेत्थ	विभत्तिप्पच्चयादि तु
लोपमापज्जते निच्च -	मेकारोकारतो परोति।

एकारतो परस्स अन्तिअकारस्स लोपो। वज्जेन्ति वदेन्ति वज्जेसि वदेसि, वज्जेथ वदेथ वदथ, वज्जेमि वज्जामि, वदेमि वदामि, वज्जेम वदेम, वज्जाम वदाम। कम्मनि-वज्जीयति वज्जीयन्ति, वज्जति वज्जन्ति, वदीयति वा, वज्जेतु, वदेतु वदतु, वज्जे वज्जेय्य, वदे वदेय्य, वज्जेय्युं वदेय्युं, वज्जेय्यासि वज्जेसि वदेय्यासि, अवदि वदि, वदिंसु, वदिस्सति वदिस्सन्ति, अवदिस्स इच्चादि।

कमु-पदविक्खेपे। अप्पच्चये कते क्वचादिवण्णानमेकस्सरानं द्वेभावोति द्वित्तं। कवग्गस्स चवग्गो।

अब्भासग्गहणमन्तग्गहणं वाग्गहणञ्च वत्तते।

(४७३) निग्गहितञ्च।

अब्भासन्ते निग्गहितञ्चागमो होति वा। ववत्थितविभासत्थोयं वासद्दो। तेन कमादीनमेवेतं। चङ्कमति चङ्कमन्ति, कमति कमन्ति इच्चादि। चल - कम्पने। चञ्चलति, चलति।दल - दलने। दद्दलति।

आयादेसो। झायति झायन्ति इच्चादि। विसेसविधानं।

सवुद्धिकभूवादिनयो।

तुद-ब्यथने। त्यादुप्पत्ति, अप्पच्चयो, अञ्ञेसु चाति एत्थानुवत्तितवागहणेन तुदादीनं वुद्धिअभावोव विसेसो। तुदति तुदन्ति, तुदसि तुदथ, तुदामि तुदाम। कम्मे - तस्स चवग्गइच्चादिना सदकारस्स यप्पच्चयस्स जकारो। द्वित्तं। तुज्जते तुज्जन्ते, तुज्जति तुज्जन्ति, तुज्जरे वा। तथा तुदतु, तुदन्तु, तुदे तुदेय्य तुदेय्युं, अतुदि तुदिंसु, अतुदि अतुदित्थ, अतुदिं अतुदिम्ह, अतुज्जित्थ, अतुज्जि, तुदिस्सति, अतुदिस्स इच्चादि।

विस - पवेसने। पपुब्बो। सो गामं पविसति पविसन्ति, पविससि पविसथ, पविसामि पविसाम। कम्मे - पविसिय्येते पविसियन्ते, पविसिय्यति पविसिय्यन्ति, पविसिस्सते वा। तथा पविसतु पविसन्तु। पविसेय्यय, पाविसि पविसि, पावेक्खि पथविं। क्वचि धातूति आदिना अज्जत्तनिम्हि विसस्स वेक्खादेसो च। पाविसिंसु पविसिंसु। कम्मे - पाविसीयित्थ पविसीयित्थ पाविसीयि पविसीयि, पविसिस्सति पविसिस्सन्ति, पविसीयिस्सते, पाविसिस्स, पाविसियिस्स इच्चादि। नुद - खेपे। नुदति नुदन्ति। दिस - अतिसज्जने। उद्दिसति उद्दिसन्ति। लिख - लेखने। लिखति लिखन्ति। फुस - सम्फस्से। फुसति फुसन्ति इच्चादि।

तुदादिनयो।

हू-भू-सत्तायं। त्यादुप्पत्ति। भूवादितो अ इति अप्पच्चयो। वाति अधिकिच्च लोपञ्चेत्तमकारोति भूवादितो परस्स अप्पच्चयस्स लोपो। अञ्ञेसु चाति वुद्धि। सो होति, ते होन्ति। क्वचि धातूति आदिना परसरस्स लोपो। होसि होथ, होमि होम। भावे - हूयते।

तथा होतु होन्तु होहि। अनकारपरत्ता हिलोपो न भवति। होथ, होमि होम। भावे - हूयतं। सत्तमियं - सरलोपादि, हेय्य हेय्यं, हेय्यासि हेय्याथ, हेय्यामि हेय्याम, हेय्यं वा। भावे - हूयते।

हिय्यत्तनीयं - अप्पच्चयलोपे क्वचि धातूति आदिना हूधातुस्स ऊकारस्स उवादेसो। अहुवा अहुव अहुवू। अहुव अहुवो, अहुवत्थ, अहुवं अहुवम्ह, अहुवत्थ अहुवत्थुं, अहुवसे अहुवव्हं, अहुविं अहुवम्हसे। भावे - अहूयित्थ।

अज्जत्तनिम्हि - क्वचि धातूति आदिना हूतो ईविभत्तिस्स लोपो रस्सत्तं। सो अहु। लोपाभावे - करस्सकासत्तमज्जत्तनिम्हीति एत्थ सत्तमज्जत्तनिम्हीति योगविभागेन सागमो वुद्धि। अहोसि अहेसुं। क्वचि धातूति आदिना ओकारस्सेकारो। अहवुं वा, अहोसि, अहोसित्थ, अहोसिं, अहुं। परसरस्स लोपो रस्सत्तञ्च। अहोसिम्ह, अहुम्ह। रस्सत्तं। भावे - अहवित्थ। हि लोपं वाति इतो लोपो वाति च वत्तते।

(४७४) होतिस्सरेहोहे भविस्सन्तिम्हि स्सस्स च।

हूइच्चेतस्स धातुस्स सरो एह ओह एत्तमापज्जते भविस्सन्तिम्हि स्सस्स च लोपो होति वा। इकारागमो सरलोपादि। हेहिति हेहिन्ति, हेहिसि हेहिथ, हेहामि हेहाम। लोपाभावे - हेहिस्सति हेहिस्सन्ति, हेहिस्ससि हेहिस्सथ, हेहिस्सामि हेहिस्साम। ओहादेसे - होहिति होहिन्ति, होहिसि होहिथ, होहामि होहाम। तथा होहिस्सति होहिस्सन्ति, होहिस्ससि होहिस्सथ, होहिस्सामि होहिस्साम। एकारादेसे - हेति हेन्ति, हेसि हेथ, हेमि हेम, हेस्सति हेस्सन्ति, हेस्ससि हेस्सथ, हेस्सामि हेस्साम। भावे - हूयिस्सते।

कालातिपत्तियं - अहविस्स अहविस्संसु, अहूयिस्सथ इच्चादि।

हू - भू - सत्तायं। भूइतीध अनुपुब्बो त्यादुप्पत्ति अप्पच्चयलोपवुद्धियो। अनुभोति अनुभोन्ति, अनुभोसि अनुभोथ, अनुभोमि अनुभोम। कम्मे - अनुभूयति अनुभूयन्ति। तथा अनुभोतु अनुभोन्तु, अनुभोहि अनुभोथ,

अनुभोमि अनुभोम, अनुभूयतु अनुभूयन्तु, अनुभवे अनुभवेय्य अनुभूयेय्य, अनुभोसि अनुभवि । अनुभोस्सति अनुभोस्सन्ति । अनुभोस्ससि अनुभोस्सथ । अनुभोस्सामि अनुभोस्साम । अनुभविस्सति वा, अनुभोस्स, अनुभविस्स वा इच्चादि । सी[1] सये । अप्पच्चयलोपो वुद्धि च । सेति सेन्ति, सेसि सेथ, सेमि सेम, सेते सेन्ते इच्चादि । अप्पच्चयलोपाभावे -

सरेति वत्तते धातुग्गहणञ्च ।

(४७५) ए अय ।

एकारस्स धात्वन्तस्स सरे परे अयादेसो होति । सरलोपादि । सयति सयन्ति, सयसि सयथ, सयामि सयाम । कम्मे - अतिपुब्बो । क्वचि धात्वादिना यम्हि रस्ससरस्स धात्वन्तस्स दीघो । अतिसीयते अतिसीयन्ते, अतिसीयति अतिसीयन्ति, भावे - सीयते ।

तथा सेतु सेन्तु, सेहि सेथ, सेमि सेम, सयतु सयन्तु, सय सयाहि सयथ, सयामि सयाम, सयतं सयन्तं, सयस्सु सयव्हो, सये सयाम्हसे, अतिसीयतं अतिसीयन्तं, अतिसीयतु अतिसीयन्तु । भावे - सीयतं । सये सयेय्य, सयेय्युं, अतिसीयेय्य । भावे - सीयेथ । असयि सयि, असयिसु सयिंसु, असयुं । सागमे - अतिसेसि अतिसेसुं । कम्मे- अच्चसीयित्थ, अच्चसीयि, अतिसीयि । भावे-अतिसीयित्थ ।

सयिस्सति सयिस्सन्ति । इकारागमाभावे - सेस्सति सेस्सन्ति । कम्मे - अतिसीयिस्सते, अतिसीयिस्सति ।

भावे - सीयिस्सते । असयिस्सा असयिस्संसु । कम्मे - अच्चसीयिस्सथ इच्चादि ।

नी - पापुणने । द्विकम्मकोयं । अजं गामं नेति नेन्ति, नेसि नेथ, नेमि नेम । लोपाभावे - नयति नयन्ति इच्चादि । कम्मे - नीयते गामं अजो देवदत्तेन, नीयरे नीयन्ते, नीयति नीयन्ति । तथा नेतु नयतु, नीयतं नीयन्तं, नये नयेय्य, नीयेथ नीयेय्य, अनयि नयि, अनयिंसु नयिंसु, विनेसि विनेसुं । अनीयित्थ नीयित्थ, नयिस्सति नेस्सति, नयिस्सते नीयिस्सते नीयिस्सति, अनयिस्स अनीयिस्स इच्चादि । ठा - गतिनिवत्तिम्हि । वाति वत्तते ।

(४७६) ठा तिट्ठो ।

ठा इच्चेतस्स धातुस्स तिट्ठादेसो होति वा । ववत्थितविभासत्थोयं वासद्दो । अप्पच्चयलोपो । तिट्ठति तिट्ठन्ति, ठाति ठन्ति । लोपाभावे - क्वचि धातूति आदिना ठातो हकारागमो च, रस्सत्तं, संपुब्बो । सण्ठहति सण्ठहन्ति । एत्ते - अधिट्ठेति अधिट्ठेन्ति । कम्मे -

(४७७) यम्हि दाधामाठाहापामहमथादीनमी ।

भावकम्मविसये यम्हि पच्चये परे दाधामाठाहापामहमथ इच्चेवमादीनं धातूनं अन्तो ईकारमापज्जते । निच्चत्थोयमारम्भो । उपट्ठीयति उपट्ठीयन्ति । हकारागमे - रस्सत्तं, ईकारागमो च । पतिट्ठहीयति पतिट्ठहीयन्ति । भावे - ठीयते । तथा तिट्ठतु तिट्ठन्तु, ठातु ठन्तु, सण्ठहतु सण्ठहन्तु, तिट्ठे तिट्ठेय्य, सण्ठे सण्ठेय्य, सण्ठेय्युं, सण्ठहे सण्ठहेय्युं, अट्ठासि अट्ठंसु, सण्ठहि सण्ठहिंसु, पतिट्ठिस्सति पतिट्ठिस्सन्ति, ठिस्सति ठिस्सन्ति, पतिट्ठहिस्सति पतिट्ठहिस्सन्ति, पतिट्ठिस्स पतिट्ठिस्संसु; पतिट्ठहिस्स पतिट्ठहिस्संसु इच्चादि ।

पा - पाने । वाति वत्तते ।

(४७८) पा पिबो ।

पा इच्चेतस्स धातुस्स पिबादेसो होति वा । ववत्थितविभासत्थोयं वासद्दो । पिबति, पिबतु, पिबेय्य । क्वचि

धात्वादिना बकारस्स वकारो। पिवति पिवन्ति, पाति पन्ति वा, पीयते पीयन्ते, पीयति पीयन्ति, पिवतु पिवेय्य, अपायि पिवि, पिविस्सति, अपिविस्स इच्चादि। अस-भुवि। विभत्तुप्पत्ति अप्पच्चयलोपो। अस इतीध।

असस्मा अन्तलोपोति च वत्तते।

(४७९) तिस्स त्थित्तं।

अस इच्चेतस्मा धातुम्हा परस्स तिस्स विभत्तिस्स त्थित्तं होति। धातुन्तस्स लोपो च। अत्थि।

वाति वत्तते।

(४८०) सब्बत्थासस्सादिलोपो च।

सब्बत्थ विभत्तिप्पच्चयेसु, च अस इच्चेताय धातुया आदिस्स लोपो होति वा। ववत्थितविभासत्थोयं वासद्दो। सन्ति। अस अन्तलोपोति च अधिकारो।

(४८१) सिम्हि च।

असधातुस्स अन्तलोपो होति सिम्हि विभत्तिम्हि च। त्वं असि।

(४८२) थस्स त्थत्तं।

अस इच्चेताय धातुया परस्स थस्स विभत्तिस्स त्थत्तं होति, धात्वन्तस्स लोपो च। तुम्हे अत्थ।

वाति वत्तते।

(४८३) असस्मा मिमानं म्हिम्हन्तलोपो च।

अस इच्चेताय धातुया परासं मिम इच्चेतासं विभत्तीनं म्हि म्हे इच्चेते आदेसा होन्ति वा, धात्वन्तस्स लोपो च। अम्हि अम्ह, अस्मि अस्म।

(४८४) तुस्स त्थुत्तं।

अस इच्चेताय धातुया परस्स तुस्स त्थुत्तं होति, धात्वन्तस्स लोपो च। अत्थु। असस्सादिलोपो च। सन्तु आहि, अत्थ, अस्मि अस्म।

सत्तमियं - असस्सादिलोपो। क्वचि धातूति आदिना असतो एय्यएय्युंविभत्तीनं इयाइयुञ्च होन्ति। सिया सियुं।

लोपाभावे - क्वचि धात्वादिना असतो एय्यादीनं सधात्वन्तानं स्स स्सु स्स स्सथ स्सं स्साम आदेसा होन्ति।

एवमस्स वचनीयो अस्सु, अस्स, अस्सथ, अस्सं, अस्साम।

अज्जतनियं - अकारागमो दीघो च। आसि आसिंसु आसु, आसि आसित्थ, आसिं आसिम्ह।

वा असस्साति च वत्तते।

(४८५) असब्बधातुके भू।

असस्सेव धातुस्स भूआदेसो होति वा असब्बधातुके। भविस्सति भविस्सन्ति, अभविस्स अभविस्संसु। वाति किमत्थं ? आसुं। ब्रू - वियत्तियं वाचायं। त्यादुप्पत्ति अप्पच्चयलोपो च।

क्वचीति वत्तते।

(४८६) ब्रूतो ई तिम्हि।

अञ्ञेसु चाति सुत्तानुवत्तितवागहणेन ब्रूधातुस्स ब्यञ्जने वुद्धि न होति, बहुवचने झलानमियुवा सरे वाति ऊकारस्स सरे उवादेसो। ब्रुवन्ति। क्वचि धात्वादिना ब्रूतो तिअन्तीनं वा अउ आदेसा, ब्रूस्स आहादेसो च। आह आहु। ब्रूसि ब्रूथ, ब्रूमि ब्रूम, ब्रूते ब्रुवन्ते, ब्रूसे ब्रुवव्हे। ब्रूवे ब्रूम्हे, ब्रूतु ब्रुवन्तु, ब्रूहि ब्रूथ, ब्रूमि ब्रूम, ब्रूतं ब्रुवन्तं, ब्रूवे, ब्रुवेय्य, ब्रुवेय्युं। ब्रुवेय्यासि ब्रुवेय्याथ, ब्रुवेय्यामि ब्रुवेय्याम, ब्रुवेथ ब्रुवेरं। अब्रुवा अब्रुवु।

परोक्खायं - ब्रूभूनमाहभूवा परोक्खायन्ति ब्रूधातुस्स आहआदेसो, सरलोपादि। सुपिने किरमाह। तेनाहु पोराणा, आहंसु वा इच्चादि। अज्जत्तनियं - अब्रवि, अब्रुवि, अब्रवुं, ब्रविस्सति, अब्रविस्स इच्चादि।

हन-हिंसागतीसु, तिम्हि क्वचि अप्पच्चयलोपो। हन्ति हनति, हनन्ति, हनसि हनथ। हनामि हनाम। कम्मे - तस्स चवग्ग इच्चादिना ञत्तं द्वित्तञ्च। हञ्ञते हञ्ञन्ते, हञ्ञरे, हञ्ञति हञ्ञन्ति, हनतु हनन्तु, हनेय्य।

हनस्साति वत्तति।

(४८७) वधो वा सब्बत्थ।

हन इच्चेतस्स धातुस्स वधादेसो होति वा सब्बत्थ विभत्तिप्पच्चयेसु च। ववत्थितविभासत्थोयं वासद्दो। अवधि अवधिंसु, अहनि अहनिंसु, वधिस्सति, हनिस्सति।

खादेसे-पटिहङ्खामि, पटिहनिस्सामि, अवधिस्स अहनिस्स इच्चादि।

हूवादयो।

हु-दानादनहब्यप्पदानेसु, त्यादुप्पत्ति तप्पच्चयो च। क्वचादिवण्णानमेकस्सरानं द्वेभावोति द्वित्तं, पुब्बोब्भासोति अब्भाससञ्ञा। अब्भासेति - वत्तते।

(४८८) हस्स जो।

हकारस्स अब्भासे वत्तमानस्स जो होति। लोपञ्चेत्तमकारोति अप्पच्चयलोपो, वुद्धि। जुहोति।

लोपाभावे झलानं सरेति च वत्तमाने-

(४८९) यवकारा च।

झलसञ्ञानं इवण्णुवण्णानं यकारवकारादेसा होन्ति सरे परेति अपदन्तस्स उकारस्स वकारो।

जुह्वति जुहोति, जुह्वन्ति जुहोन्ति, जुह्वसि जुहोसि, जुह्वथ जुहोथ, जुह्वामि जुहोमि जुह्वाम जुहोम। कम्मे-क्वचि धातूति आदिना दीघो। हूयते हूयन्ते, हूयति हूयन्ति, तथा जुहोतु जुहोन्तु, जुह्वन्तु वा, जुहे जुहेय्य, जुहेय्युं, अजुहवि अजुहवुं, अजुहोसि अजुहोसुं, अजुहूयित्थ अग्गि। जुहिस्सति जूहिस्सन्ति, जुहोस्सति जुहोस्सन्ति वा, अजूहिस्स अजूहिस्संसु इच्चादि।

हा - चागे। पुरे विय द्वेभावजादेसअप्पच्चयलोपा। अब्भासेति वत्तते।

(४९०) रस्सो।

अब्भासे वत्तमानस्स सरस्स रस्सो होति।

जहाति जहन्ति, जहासि जहाथ, जहामि जहाम। कम्मे - यम्हिदाधामाठाहाठाहापामहमथादीनमीति धात्वन्तस्स ईकारो। हीयते हीयन्ते, हीयरे, हीयति हीयन्ति। तथा जहातु जहन्तु, जहे जहेय्य, जहेय्युं, हीयेथ, हीयेय्य, अजहासि, अजहिंसु, अजहासुं, पजहिंसु, पजहंसु पजहुं, कम्मे - पजहीयित्थ पजहीयि, पजहिस्सति पजहिस्सन्ति, हीयिस्सति

दा - दाने। त्यादुप्पत्ति, द्वेभावरस्सत्तानि, अप्पच्चयस्स लोपो। ददाति ददन्ति, ददसि ददाथ, ददामि ददाम।

द्वित्ताभावे मण्डूकगतिया वाति वत्तते।

(४९१) दाधातुस्स दज्जं।

दा इच्चेतस्स धातुस्स सब्बस्स दज्जादेसो होति वा। ववत्थितविभासत्थोयं वासद्दो, अप्पच्चयलोपो। दज्जति दज्जन्ति, दज्जसि दज्जथ, दज्जामि दज्जाम। दज्जादेसाभावे - लोपञ्चेत्तमकारोति अप्पच्चयस्स एकारो। दानं देति देन्ति, देसि देथ। वाति वत्तते।

(४९२) दादन्तस्सं मिमेसु।

दा इच्चेतस्स धातुस्स अन्तस्स अं होति वा मि म इच्चेतेसु परेसु निग्गहितस्स वग्गन्तत्तं। दम्मि दम्म, देमि देम। कम्मे - यम्हि दाधा इच्चादिना ईकारो। दीयते दीयन्ते, दीयति दीयन्ति, दिय्यते दिय्यन्ते, दिय्यति दिय्यन्ति वा इच्चादि।

ददातु ददन्तु, ददाहि ददाथ, ददामि ददाम, ददतं ददन्तं, ददस्सु ददव्हो, ददे ददाम्हसे, दज्जतु दज्जन्तु इच्चादि। देतु देन्तु, देहि देथ, देमि देम। कम्मे - दिय्यतं दिय्यन्तं। दीयतु दीयन्तु।

सत्तमियं - ददे ददेय्य, ददेय्युं, ददेय्यासि ददेय्याथ, ददेय्यामि ददेय्याम, ददेथ ददेरं, ददेथो ददेय्याव्हो, ददेय्यं ददेय्याम्हे, दज्जे दज्जेय्य। क्वचि धातूति आदिना एय्यस्सात्तञ्च। दज्जा, दज्जुं, दज्जेय्युं, दज्जेय्यासि दज्जेय्याथ, दज्जं। एय्यामिस्स अमादेसोच। दज्जेय्यामि दज्जेय्याम। द्वित्ताभावे - देय्य देय्युं, देय्यासि देय्याथ, दियेथ, दियेय्य।

हिय्यत्तनियं - अददा अददू, अददो अददत्थ, अददं अददम्ह, अददत्थ, अददम्हसे। कम्मे - अदीयित्थ।

अज्जत्तनिम्हि - अददि अददिंसु, अददुं, अदज्जि अदज्जिंसु, अदासि अदंसु, अदासि अदो, अदित्थ, अदासिं, अदासिम्ह, अदुम्ह, अदा दानं पुरिन्ददो। कम्मे - अदीयित्थ, अदियि।

भविस्सन्तियं - इकारागमो, सरलोपादि। ददिस्सति ददिस्सन्ति, दज्जिस्सति दज्जिस्सन्ति। रस्सत्तं। दस्सति दस्सन्ति, दस्ससि दस्सथ, दस्सामि दस्साम, दस्सते दीयिस्सते दीयिस्सति।

कालातिपत्तियं - अददिस्स, अदज्जिस्स, अदज्जिस्सा, अदस्संसु, अदीयिस्सथ अदीयिस्स इच्चादि।

धा - धारणे। पुरे विय विभत्तुप्पत्तिद्वित्तरस्सत्तानि, अप्पच्चयलोपो च। दुतियचतुत्थानं पठमततियाति धकारस्स दकारो। दधाति दधन्ति अपि पुब्बो। तस्स तेसुवुद्धीति आदिना अकारलोपो। क्वचि धात्वादिना धकारस्स हकारो रस्सत्तञ्च। द्वारं पिदहति पिदहन्ति। द्वेभावाभावेनिधिं निधेति निधेन्ति। कम्मे - धीयते, धीयति पिधीयते पिधीयति, तथा दधातु, पिदहतु, निधेतु निधेन्तु, दधे दधेय्य, पिदहे पिदहेय्य, निधे निधेय्य, दधासि पिधहि, धस्सति पिदहिस्सति परिदहेस्सति, अधस्स, पिदहिस्स इच्चादि।

जुहोत्यादयो।

अवुद्धिकातुदादी च	हूवादि च तथा परो
जुहोत्यादि चतुद्धेवं	ञेय्या भूवादयो इध।

भूवादिनयो समत्तो।

रूध - आवरणे। पुरे विय धातुसञ्ञादिम्हि कते विभत्तुप्पत्ति। अइति वत्तते।

(४९३) रुधादितो निग्गहितपुब्बञ्च।

आगमो होति। तञ्च निग्गहितं पकतिया सरानुगतत्ता धातुसरतो परं होति। चसद्देन - ईईएओपच्चया च। निग्गहितस्स वग्गन्तत्तं। इध संयोगन्तत्ता न वुड्ढि होति। तदागमस्स तग्गहणेन गहणतो।

सो मग्गं रुन्धति रुन्धन्ति, रुन्धसि रुन्धथ, रुन्धामि रुन्धाम, रुन्धते रुन्धन्ते इच्चादि। इकारादिप्पच्चयेसु पन - रुन्धिति रुन्धीति, रुन्धेति रुन्धोतीतिपि होति।

कम्मे - निपुब्बो यप्पच्चयस्स तस्स चवग्ग इच्चादिना सधात्वन्तस्स झकारे कते वग्गे घोसाति आदिना द्वित्तं। मग्गो निरुज्झते तेन, निरुज्झन्ते।

परस्सपदत्ते - निरुज्झति निरुज्झन्ति, निरुज्झसि निरुज्झथ, निरुज्झामि निरुज्झाम, रुन्धतु रुन्धन्तु, रुन्धाहि रुन्धथ, रुन्धामि रुन्धाम, रुन्धतं रुन्धन्तं, रुन्धस्सु, रून्धव्हो, रुन्धे रुन्धाम्हसे निरुज्झतं निरुज्झन्तं, निरुज्झतु निरुज्झन्तु, रुन्धे रुन्धेय्य, रुन्धेय्युं, रुन्धेथ रुन्धेरं, निरुज्झेथ निरुज्झेय्य इच्चादि। रुन्धि रुन्धिंसु, अरुन्धि, निरुज्झित्थ, निरुज्झि निरुज्झिंसु, रुन्धिस्सति रुन्धिस्सन्ति, रुज्झिस्सते रुज्झिस्सन्ते, निरूज्झिस्सति निरुज्झिस्सन्ति, अरुन्धिस्स अरुन्धिस्संसु, निरुज्झिस्सथ, निरुज्झिस्स इच्चादि।

छिदि - द्विधाकरणे। छिन्दति छिन्दन्ति। कम्मे - छिज्जते छिज्जन्ते, छिज्जति छिज्जन्ति। तथा छिन्दतु, छिन्दन्तु, छिज्जतु छिज्जन्तु, छिन्दे छिन्देय्य छिज्जेय्य, अछिन्दि छिन्दि छिन्दिंसु, अछिज्जित्थ, छिज्जि, छिन्दिस्सति छिन्दिस्सन्ति। स्सस्स छादेसे - छेच्छति छेच्छन्ति, छिच्छिति वा। कम्मे - छिज्जिस्सते छिज्जिस्सन्ते छिज्जिस्सति छिज्जिस्सन्ति, अछिन्दिस्स अछिज्जिस्स इच्चादि। भिदि-विदारणे। भिन्दति भिन्दन्ति इच्चादि।

युज - योगे। युञ्जति युञ्जन्ति, युज्जते युज्जन्ते, युज्जति युज्जन्ति, युज्जतु युज्जतं, युञ्जे युज्जेथ, अयुञ्जि अयुञ्जिंसु, अयुज्जित्थ, अयुज्जि, युञ्जिस्सति युञ्जिस्सन्ति, युज्जिस्सते युज्जिस्सन्ते, युज्जिस्सति युज्जिस्सन्ति, अयुञ्जिस्स अयुज्जिस्सथ, अयुज्जिस्स इच्चादि।

भुज - पालनब्यहरणेसु। भुञ्जति भुञ्जन्ति इच्चादि। भविस्सन्तियं - करस्स सप्पच्चयस्स काहोति सुत्ते सप्पच्चयग्गहणेन भुजतो च स्सस्स खादेसो। को खे चाति धात्वन्तस्स ककारो वुड्ढि। भोक्खति भोक्खन्ति, भोक्खसि भोक्खथ, भोक्खामि भोक्खाम। खादेसाभावे - भुञ्जिस्सति भुञ्जिस्सन्ति इच्चादि।

मुच - मोचने। मुञ्चति मुञ्चन्ति, मुच्चते मुच्चन्ते, मुञ्चतु मुञ्चन्तु मुच्चतं मुच्चन्तं, मुञ्चे मुञ्चेय्य मुञ्चेय्युं, मुच्चेथ मुच्चेरं, अमुञ्चि अमुञ्चिंसु, अमुच्चित्थ, मोक्खति मोक्खन्ति, मुञ्चिस्सति मुञ्चिस्सन्ति, मुच्चिस्सते मुच्चिस्सन्ते, अमुञ्चिस्स, अमुच्चिस्सथ इच्चादि।

रुधादिनयो।

दिवु - कीळाविजिगीसाब्यवहारजुतिथुतिकन्तिगतीसु। पुरे विय धात्वन्तलोपविभत्तुप्पत्तियो।

(४९४) दिवादितो यो।

दिवादितो धातुगणतो यप्पच्चयो होति कत्तरि विभत्तिप्पच्चयेसु।

यगहणं चवग्गयकारवकारत्तं सधात्वन्तस्स पुब्बरूपन्ति च वत्तते।

(४९५) तथा कत्तरि च।

यथा भावकम्मेसु यप्पच्चयस्सादेसो होति, तथा कत्तरिपि यप्पच्चयस्स सधात्वन्तस्स चवग्गयकारवकारादेसो पुब्बरूपञ्च कातब्बानीति धात्वन्तस्स वकारत्ता सह तेन यकारस्स वकारे कते द्विभावो। दो धस्स चाति एत्थ चग्गहणेन बो वस्साति वुत्तत्ता वकारद्वयस्स बकारद्वयं। दिब्बति दिब्बन्ति, दिब्बसि दिब्बथ, दिब्बामि दिब्बाम। कम्मे-दिब्बते

दिब्बन्ते, दिब्बति दिब्बन्ति, दिब्बतु दिब्बतं, दिब्बे दिब्बेथ, अदिब्बि, अदिब्बित्थ, दिब्बिस्सति, दिब्बिस्सते अदिब्बिस्स इच्चादि।

सिवु - तन्तसन्ताने। सिब्बति सिब्बन्ति, सिब्बतु, सिब्बेय्य, असिब्बि सिब्बि सिब्बिस्सति, असिब्बिस्स इच्चादि।

पद - गतिम्हि उपुब्बो, द्वित्तं। तथा कत्तरि चाति सधात्वन्तस्स यकारस्स जकारो द्वित्तञ्च। उपज्जति उप्पज्जन्ति, उप्पज्जते उप्पज्जन्ते, उप्पज्जरे। कम्मे-पटिपज्जते पटिपज्जन्ते, पटिपज्जति पटिपज्जन्ति। भावे-उप्पज्जते तया। तथा उप्पज्जतु, उप्पज्जेय्य, उदपज्जा, उदपज्जाथ, उदपादि उप्पज्जी, उप्पज्जित्थ, उप्पज्जिस्सति, उप्पज्जिस्सा इच्चादि।

बुध - अवगमने। यप्पच्चयपरत्ता न वुद्धि। झकारादेसोव विसेसो। धम्मं बुज्झति बुज्झन्ति, बुज्झते बुज्झन्ते, बुज्झरे वा। कम्मे - बुज्झते मया धम्मो, बुज्झन्ते, बुज्झति बुज्झन्ति बुज्झतु बुज्झेय्य, अबुज्झि अबुज्झित्थ, बुज्झिस्सति, अबुज्झिस्स। युध - सम्पहारे। युज्झति युज्झन्ति। कुध - कोपे। कुज्झति कुज्झन्ति। विध - ताळने। विज्झति विज्झन्ति इच्चादि।

नह - बन्धने। हविपरिययोति योगविभागेन विपरिययो। सन्नय्हति सन्नय्हन्ति इच्चादि।

मन - ञाणे। ञादेसो व विसेसो। मञ्ञति मञ्ञन्ति इच्चादि।

दा - आदाने संआपुब्बो। क्वचि धातूतिआदिना यम्हि धात्वन्तस्स इकारो। सीलं समादियति समादियन्ति इच्चादि।

तुस - पीतिम्हि। यप्पच्चयस्स पुब्बरूपत्तं। तुस्सति तुस्सन्ति इच्चादि।

तथा समु उपसमे। सम्मति सम्मन्ति। कुप - कोपे। कुप्पति कुप्पन्ति।

जन - जनने। जनादीनमा तिम्हि चाति एत्थ जनादीनमाति योगविभागेन यम्हि धात्वन्तस्स आकारो। जायति जायन्ति, जायते जायन्ते। कम्मे-जनीयति, जनीयन्ति जायतु जायेय्य अजायि अजनि, जायिस्सति जनिस्सति, अजायिस्स अजनिस्स इच्चादि।

दिवादिनयो।

सु - सवने। पुरे विय विभत्तुप्पत्ति।

(४९६) स्वादितो णुणाउणा च।

सु इच्चेवमादितो धातुगणतो णुणाउणा इच्चेते पच्चया होन्ति कत्तरि विभत्तिप्पच्चयेसु। अञ्ञेसु चाति एत्थ चग्गहणेन णुप्पच्चयस्स वुद्धि। तत्थेवानुवत्तितवाग्गहणेन स्वादीनं णुणादीसु न वुद्धि।

धम्मं सुणोति। सरलोपादि। सुणन्ति, सुणोसि सुणोथ, सुणोमि सुणोम। णाप्पच्चये - सुणाति सुणन्ति, सुणासि। क्वचि धातूति आदिना रस्सत्तं। सुणसि, सुणाथ, सुणथ, सुणामि सुणाम।

कम्मे - यप्पच्चये क्वचि धातूति आदिना दीघो। सूयते सूयन्ते, सूयति सूयन्ति। द्वित्ते रस्सत्तं। सुय्यति सुय्यन्ति, सूय्यति सूय्यन्ति वा, सुणोतु सुणन्तु सुणोहि सुणोथ, सूणोमि सुणोम, सुणातु सुणन्तु, सुण सुणाहि सुणाथ, सुणामि सुणाम, सुणतं सुणन्तं, सुणस्सु सुणव्हो, सुणे सुणाम्हसे। कम्मे - सूयतं सूयन्तं, सूयतु सूयन्तु, सुणे सुणेय्य, सुणेय्युं, सुणेय्यासि सुणेय्याथ, सुणेय्यामि सुणेय्याम, सुणेथ सुणेरं, सुणेथो सुणेय्याव्हो, सुणेय्यं सुणेय्याम्हे, सूयेथ, सुयेय्य।

असुणि सुणि, असुणिंसु सुणिंसु, असुणि असुणित्थ, असुणिं सुणिं, असुणिम्ह सुणिम्ह, असुणित्थ सुणित्थ, णाप्पच्चयलोपो, वुद्धि। सस्स द्विभावो सागमो, अस्सोसि, अस्सोसिंसु, पच्चस्सोसुं, अस्सोसि, अस्सोसित्थ, अस्सोसिं अस्सोसिम्ह, अस्सोसिम्हा वा, अस्सोसित्थ असूयित्थ, अस्सूयि।

सरलोपादि। सुणिस्सति सुणिस्सन्ति, सुणिस्ससि सुणिस्सथ, सुणिस्सामि सुणिस्साम, सुणिस्सते सुणिस्सन्ते

सुणिस्ससे सुणिस्सव्हे, सुणिस्सं सुणिस्साम्हे। णाप्पच्चयलोपो, वुद्धि। सोस्सति सोस्सन्ति, सोस्ससि सोस्सथ, सोस्सामि सोस्साम, सोस्सते, सूयिस्सते, सूयिस्सति, असुणिस्स असूयिस्स इच्चादि।

हि - गतिम्हि पुपुब्बो, णाप्पच्चयो। पहिणाति, पहिणति वा, पहिणन्ति, पहिणातु पहिणन्तु, पहिणेय्य, पहिणि दूतं पाहेसि, पहिणिस्सति पहिणिस्स इच्चादि। वु - संवरणे। आवुणाति आवणन्ति इच्चादि।

मि - पक्खेपे। क्वचि धातूति आदिना णस्स नत्तं। मिनोति मिनन्ति इच्चादि।

अप - पापुणने पपुब्बे। सरलोपे दीघन्ति दीघो। उणाप्पच्चयो। सम्पत्तिं पापीणाति पापीणन्ति, पापुणासि पापुणाथ, पापीणामि पापुणाम। कम्मे - पापीयति पापीयन्ति, तथा पापुणातू, पापीयतु, पापुणे, पापुणेय्य, पापीयेय्य, पापूणि, पापुणिंसु, पापीयि, पापुणिस्सति, पापीयिस्सति, पापुणिस्स, पापीयिस्स इच्चादि।

सक - सत्तम्हि, द्विभावो। सक्कुणाति सक्कूणन्ति। भावे - पुब्बरूपञ्चाति पुब्बरूपत्तं। सक्कते तया सक्कति वा। सक्कुणातु सक्कुणेय्य। क्वचि धातूति आदिना सकन्तस्स खादेसो अज्जत्तनादिम्हि। असक्खि सक्खि, असक्खिंसु सक्खिंसु, सक्खिस्सति सक्खिस्सन्ति, असक्खिस्स असक्खिस्संसु, इच्चादि।

स्वादिनयो।

की - दब्बविनिमये, विपुब्बो, द्वित्तं। पुरे विय विभत्तुपत्ति।

(४९७) कियादितो ना।

कीइच्चेवमादितो धातुगणतो नाप्पच्चयो होति कत्तरि, नापरत्ता न वुद्धि। क्वचि धातूति आदिना कियादीनं नाम्हि रस्सत्तं, कीतो नाप्पच्चयनकारस्स णत्तञ्च। भण्डं विक्किणाति विक्किणन्ति, विक्कीयति विक्कीयन्ति विक्किणातु विक्किणन्तु, विक्कीयतु विक्कीयन्तु, विक्किणे विक्किणेय्य, विक्कीयेय्य विक्कीयेय्युं, अविक्किणि विक्किणि, विक्कीयित्थ विक्कीयि, विक्किणिस्सति विक्किणिस्सन्ति, विक्कीयिस्सति विक्कीयिस्सन्ति, अविक्किणिस्स अविक्किणिस्संसु विक्कीयिस्स विक्कीयिस्संसु इच्चादि।

जि- जये। किलेसे जिनाति जिनन्ति, जीयति जीयन्ति; एवं जिनातु जीयतु, जिनेय्य जीयेय्य, अजिनि जिनि, अजिनिंसु जिनिंसु, अजेसि अजेसुं, अजीयित्थ अजीयि, जिनिस्सति जिनिस्सन्ति, विजेस्सति विजेस्सन्ति, जीयिस्सति जीयिस्सन्ति, अजिनिस्स अजीयिस्स इच्चादि। तथा चि - चये। चिनाति चिनन्ति इच्चादि।

ञा - अवबोधने, नाप्पच्चयो। वाति वत्तते।

(४९८) ञास्स जाजन्ना।

ञा इच्चेतस्स धातुस्स जाजन्ना इच्चेते आदेसा होन्तिवा।

जादेसो नाम्हि जञ्ञाम्हि नाभावो तिम्हिएविध
ववत्थितविभासत्थ - वासद्दस्सानुवत्तना।

धम्मं विजानाति, विजायति विजानन्ति। कम्मे - विञ्ञायति विञ्ञायन्ति। इवण्णागमे पुब्बलोपो। क्वचि धातूति आदिना एकारो द्वित्तञ्च। जेय्यति ञेय्यन्ति, विजानातु विजानन्तु। रस्सत्तं। विजान विजानाहि विजानाथ, विजानामि विजानाम, विजानतं विजानन्तं, विजानस्सु, विञ्ञायतु विञ्ञायन्तु।

(४९९) एय्यस्स ञातो इया ञा वा।

एय्यस्स विभत्तिस्स ञा इच्चेताय धातुया परस्स इया ञा इच्चेते आदेसा होन्ति वा. सरलोपादि। विजानिया।

(५००) नास्स लोपो यकारत्तं।

ञा इच्चेताय धातुया परस्स नाप्पच्चयस्स लोपो होति वा यकारत्तञ्च। ववत्थितविभासत्थोयं वासद्दो। तेन-

ञाम्हि निच्चञ्च नालोपो विभासाञ्ञत्तनादिसु
अञ्ञत्थ न च होतायं नातो तिम्हि यकारता।

निग्गहितस्स वग्गन्तत्तं। विजञ्ञा विजानेय्य विजानेय्युं, विजानेय्यासि विजानेय्याथ। विजानेय्यामि विजानेय्याम, विजानेमु वा, विजानेथ, विञ्ञायेय्य विञ्ञायेय्युं।

समजानि सञ्जानि सञ्जानिंसु। नालोप - अञ्ञासि अञ्ञासुं, विजानित्थ विञ्ञायित्थ, पञ्ञायि पञ्ञायिंसु, विजानिस्सति विजानिस्सन्ति, ञस्सति ञस्सन्ति, विञ्ञायिस्सते विञ्ञायिस्सन्ते, पञ्ञायिस्सति पञ्ञायिस्सन्ति। क्वचि धातूति आदिना स्सस्स हि च। पञ्ञायिहिति पञ्ञायिहिन्ति, अजानिस्स अजानिस्सथ, अञ्ञायिस्सथ, अञ्ञायिस्स इच्चादि। मा - माने। क्वचि धातूति आदिना मान्तस्स इकारो। मिनाति मिनन्ति। कम्मे - मीयति मीयन्ति इच्चादि।

लू - छेदने। नाम्हि रस्सत्तं। लुनाति लुनन्ति, लूयति लूयन्ति इच्चादि।

धू - कम्पने। धुनाति धुनन्ति, धूयति धूयन्ति इच्चादि। गह - उपादाने। नाम्हि सम्पत्ते -

(५०१) गहादितो प्पण्हा।

गह इच्चेवमादितो धातुतो प्पण्हा इच्चे ते पच्चया होन्ति कत्तरि। आदिसद्दोयं पकारो।

गहस्साति वत्तते।

(५०२) हलोपो ण्हाम्हि।

गह इच्चेतस्स धातुस्स हकारस्स लोपो होति ण्हाम्हि पच्चये परे। सीलं गण्हाति। रस्सत्ते - गण्हति वा, गण्हन्ति, गण्हासि गण्हाथ, गण्हामि गण्हाम। कम्मे - येति वत्तमाने हविपरिययो लो वाति हकारस्स यकारेन विपरिययो होति। गय्हति गय्हन्ति, गण्हातु गण्हन्तु, गण्ह गण्हाहि गण्हाथ, गण्हामि गण्हाम, गण्हतं गण्हन्तं, गय्हतं गय्हन्तं, गय्हतु गय्हन्तु, गण्हे गण्हेय्य गण्हेय्युं, गय्हेय्य गय्हेय्युं, अगण्हि गण्हि, अगण्हिंसु गण्हिंसु।

यदा क्वचि धातूति आदिना असब्बधातुके विकरणपच्चयस्स लोपो, इकारागमस्स एकारो च, तदा सागमो। अग्गहेसि अग्गहेसुं, अग्गहि अग्गहिंसु अग्गहुं, अग्गय्हित्थ, अग्गय्हि, गण्हिस्सति गण्हिस्सन्ति, गहेस्सति गहेस्सन्ति, गहीयिस्सते गहीयिस्सन्ते, गय्हीस्सति गय्हिस्सन्ति, अग्गहिस्स अग्गय्हिस्सथ अग्गहिस्स इच्चादि।

प्पप्पच्चये -

(५०३) गहस्स घे प्पे।

गह इच्चेतस्स धातुस्स सब्बस्स घेआदेसो होति प्पच्चये परे। घेप्पति इच्चादि।

कियादिनयो।

तनु-वित्थारे। पुरे विय धात्वन्तलोपविभत्तुप्पत्तियो।

(५०४) तनादितो ओयिरा।

(५०५) उत्तमोकारो।

तनादितो ओकारप्पच्चयो उत्तमापज्जते वा। ववत्थितविभासत्थोयं वासद्दो। एत्थ च: विकरणकारियविधिप्पकरणतो ओकारोति ओविकरणं गय्हति। तनुते। बहुवचने - यवकारा चाति वत्तं। तन्वन्ते। तनुसे तनुम्हे। तन्वे तनुम्हे। कम्मे - क्वचि धातूति आदिना तनुधात्वन्तस्स यम्हि आकारो। पतायते पतायन्ते, पतायति पतायन्ति आकाराभावे- पतञ्ञति पतञ्ञन्ति, तनोतु तनोन्तु, तनेय्य तनेय्युं, अतनि अतनिंसु, अतायित्थ, पतायि, तनिस्सति तनिस्सन्ति, पतायिस्सति पतायिस्सन्ति, अतनिस्स, पतायिस्स इच्चादि।

कर - करणे। पुञ्ञं करोति। बहुवचने - वाति वत्तमाने उत्तमोकारोति उत्ते कते -

वा उत्तन्ति च वत्तते।

(५०६) करस्साकारो च।

कर इच्चेतस्स धातुस्स अकारो उत्तमापज्जते वा। ववत्थितविभासत्थोयं वासद्दो। यवकारा चाति अपदन्तस्स परउकारस्स वकारो। क्वचि धातूति आदिना धातुरकारस्स वकारस्मिं लोपो। वकारस्स द्वित्ते तस्स बो वस्साति वकारद्वयं। कुब्बन्ति करोन्ति, करोसि करोथ, करोमि करोम, तथा कुरुते कुब्बन्ते, कुरुसे कुरुव्हे, कुब्बे कुरुम्हे। यिरप्पच्चये - रकारलोपो। कयिरति कयिरन्ति इच्चादि।

कम्मे - यप्पच्चये इवण्णागमो वाति ईकारागमो। यकारस्स द्वित्तं। करीय्यते कटो तेन। करीय्यति करीय्यन्ति। करीयति करीयन्ति वा। ईकाराभावे - तस्स चवग्ग इच्चादिना सधात्वन्तस्स यकारत्तं द्वित्तञ्च। कय्यति कय्यन्ति। इकारागमे क्वचि धातु इच्चादिसुत्ते चग्गहणेन रयानं विपरियायो। कयिरति कटो तेन, कयिरन्ति इच्चादि।

तथा कुसलं करोतु, कुरुतू वा, कुब्बन्तु करोन्तु, करोहि करोथ, करोमि, करोम, कुरुतं कुब्बन्तं, कुरुस्सु, कुरस्सु वा, कुरुव्हो, कुब्बे कुब्बाम्हसे। कम्मे-करीयतु करीयन्तु, कय्यतं कयिरतं कयिरतु।

सत्तमियं - करे करेय्य करेय्यं, करेय्यासि करेय्याथ, करेय्यामि करेय्याम। उत्ते - कुब्बे, कुब्बेय्य।

यिर - प्पच्चये-

यिरतो आत्तमेय्यस्स	एथादिस्सेय्युमादिसु
एय्यसद्दस्स लोपो च	क्वचि धातूति आदिना।

सरलोपादि। कयिरा कयिरू, कयिरासि कयिराथ, कयिरामि कयिराम। अत्तनोपदे - कयिराथ धीरो कुब्बेथ, करोथ वा। क्वचि धातूति आदिना कुस्स क्रु च। क्रुब्बेथ, क्रुब्बेरं, क्रुब्बेथो, क्रुब्बेय्यव्हो, क्रुब्बेय्यं, क्रुब्बेय्याम्हे। कम्मे - करीयेय्य करीयेय्युं।

हिय्यत्तनियं - करस्स काति योगविभागेन का होति। सरलोपादि। अका, अकरा, अकरू, अकरो, अकत्थ। अकरोत्थ, अकं अकरं, अकम्ह, अकरम्ह, अकत्थ, अकरिं, अकरिम्हसे। वाति वत्तते।

(५०७) करस्स कासत्तमज्जत्तनिम्हि।

कर इच्चेतस्स धातुस्स सब्बस्सेव कासत्तं होति वा अज्जत्तनिम्हि विभत्तिम्हि परे। कासत्तमीति भावनिद्देसेन अञ्ञस्मापि धातुतो सागमो। अथवा यदा करस्स का होति सत्तञ्चागमो अज्जत्तनिम्हि वाति अत्थो, तदा सत्तमज्जत्तनिम्हीति योगविभागेन अञ्ञस्मापि धातुतो सागमोपि सिज्झति। योगविभागतो इट्ठप्पसिद्धीति येभुय्येन दीघतोव सागमो होति। करस्स काति योगविभागेन काभावो च हिय्यत्तनियं सिद्धो होति।

करिंसु, अकंसु, अकरूं, अकरि अकरित्थ, अकरिं करिं अकरिम्ह, अकरित्थ, करीयित्थ। अकरीयि।

वा लोपो भविस्सन्तिम्हि स्सस्स चाति च वत्तते।

(५०८) करस्स सप्पच्चयस्स काहो।

कर इच्चेतस्स धातुस्स सप्पच्चयस्स काहादेसो होति वा भविस्सन्तिम्हि स्सस्स च लोपो होति। अधिकभूतसप्पच्चयग्गहणेन वचमुचभुजादितो स्सस्स खादेसो वसछिदिलभादितो छादेसो होति।

काहति काहन्ति, काहसि काहथ, काहामि काहाम। इकारागमे - काहिति काहिन्ति इच्चादि। काहाभावे- करिस्सति करिस्सन्ति, करिस्ससि करिस्सथ, करिस्सामि करिस्साम, करिस्सते करिस्सन्ते, करिस्ससे करिस्सव्हे, करिस्सं करिस्साम्हे, करीयिस्सति करीयिस्सन्ति, अकरिस्स, अकरीयिस्सा इच्चादि।

यदा संपुब्बो, तदा पुरसमुपपरीहि करोतिस्स खखरा वाति योगविभागेन त्यादिविभत्तीसुपि संपुब्बकरोतिस्स खरादेसो। अभिसङ्खरोति अभिसङ्खरोन्ति, अभिसङ्खरीयति अभिसङ्खरीयन्ति, अभिसङ्खरोतु, अभिसङ्खरेय्य, अभिसङ्खरि। खादेसे - अभिसङ्खसि वा, अभिसङ्खरिस्सति , अभिसङ्खरिस्स इच्चादि।

सक - सत्तिम्हि, ओप्पच्चयो। सक्कोति सक्कोन्ति, सक्कोसि सक्कोथ, सक्कोमि सक्कोम।

अप - पापुणने, पपुब्बो। पप्पोति पप्पोन्ति, पप्पोसि पप्पोथ, पप्पोमि पप्पोम, पप्पोतु पप्पोन्तु इच्चादि।

तनादिनयो।

चुर - थेय्ये, पुरे विय धात्वन्तलोपो विभत्तुप्पत्ति।

तथा कत्तरि चाति इतो कत्तरीति च सीहविलोकनेन भावकम्मग्गहणानि च वत्तन्ते, मण्डूकगतिया कारितग्गहणञ्च।

(५०९) चुरादितो णेणया।

चुर इच्चेवमादितो धातुगणतो णे णय इच्चेते पच्चया होन्ति कत्तरि भावे च कम्मनि विभत्तिप्पच्चयेसु। कारितं विय णानुबन्धोतिणेणयानंकारितब्यपदेसो।

(५१०) कारितानं णो लोपं।

कारितप्पच्चयानं णकारो लोपमापज्जते।

(५११) असंयोगन्तस्स वुद्धि कारिते।

असंयोगन्तस्स धातुस्स कारिते परे वुद्धि होतीति उकारस्सोकारो वुद्धि।

धनं चोरेति चोरेन्ति, चोरेसि चोरेथ, चोरेमि चोरेमि। णयप्पच्चये - चोरयति चोरयन्ति, चोरयसि चोरयथ, चोरयामि चोरयाम, चोरयते चोरयन्ते, चोरयसे चोरयव्हे, चोरये चोरयाम्हे। कम्मे - यप्पच्चये ईकारागमो सरलोपादि च। चोरीयते देवदत्तेन। चोरीयति चोरीयन्ति इच्चादि। चोरेतु चोरेन्तु, चोरेहि, चोरयतु चोरयन्तु, चोरय चोरयाहि। चोरेय्य चोरेय्युं, चोरये चोरयेय्युं, अचोरेसि चोरेसि, अचोरेसुं चोरेसुं।

अचोरयि चोरयि, अचोरयिंसु चोरयिंसु, अचोरयुं चोरयुं, अचोरेसि, त्वं अचोरयि, अचोरयित्थ, अचोरेसिं, अचोरेसिम्ह, अचोरयिं अचोरयिम्ह, अचोरयित्थ, अचोरीयित्थ, अचोरीयि।

चोरिस्सति चोरिस्सन्ति, चोरयिस्सति चोरयिस्सन्ति, चोरीयिस्सते चोरीयिस्सन्ते, चोरीयिस्सति चोरीयिस्सन्ति, अचोरिस्स, अचोरयिस्स, अचोरीयिस्सथ, अचोरीयिस्स इच्चादि।

चिन्तयतु, चिन्तेय्य चिन्तयेय्य, अचिन्तेसि चिन्तेसि, अचिन्तयि चिन्तयि, चिन्तेस्सति चिन्तयिस्सति, अचिन्तिस्स अचिन्तयिस्स इच्चादि।

मन्त - गुत्तभासने। मन्तेति मन्तयति इच्चादि पुरिमसमं। पाल - रक्खणे। धम्मं पालेति पालयति, पालीयति, पालेतु पालयतु इच्चादि। घट - घटने। घाटेति घाटयति, घटेति घटयति, घटादित्ता विकप्पेन वुद्धि। विद - ञाणे। वेदेति वेदयति। गण - सङ्ख्याने, घटादीनं वाति न वुद्धि। गणेति गणयति इच्चादि। सब्बत्थ सुबोधं।

चुरादिनयो।

भूवादि च रुधादि च दिवादि स्वादयो गणा
कियादि च तनादी च चुरादि चिध सत्तधा।

विकरणविधानं समत्तं।

अथ धातुप्पच्चयन्ता वुच्चन्ते।

तत्थ धात्वत्थे निद्दिट्ठा खादिकारितन्ता पच्चया धातुप्पच्चया नाम।

तिज - निसानबन्धनखमासु। धातुसञ्ञादि।

धातुलिङ्गेहि पराप्पच्चयाति इतो धातुग्गहणं अनुवत्तते। पराप्पच्चयाति च अधिकारो।

(५१२) तिज गुप कित मानेहि ख छ सा वा।

तिजगुपकितमानइच्चेतेहि धातूहि खछस इच्चेते पच्चया परा होन्ति वा।

तिजतो खन्तियं खोव, निन्दायं गुपतो तु छो।
किता छो सो व मानम्हा, ववत्थितविभासतो।

कचादिवण्णानमेकस्सरानं द्वेभावोति धात्वादिस्स द्विभावो।

ब्यञ्जनन्तस्साति वत्तमाने -

(५१३) को खे च।

धात्वन्तस्स ब्यञ्जनस्स ककारादेसो होति खप्पच्चये परे।

तितिक्ख इति ठिते धातुविहितानं त्यादिविभत्तीनं अधातुतो अप्पवत्तियमाह।

(५१४) धातुप्पच्चयेहि विभत्तियो।

धात्वत्थे निद्दिट्ठेहि खादिकारितन्तेहि पच्चयेहि त्यादयो विभत्तियो होन्तीति पुरे विय वत्तमानादयो योजेतब्बा।

अतिवाक्यं तितिक्खति तितिक्खन्ति। कम्मे - तितिक्खीयति, तथा तितिक्खतु तितिक्खन्तु, तितिक्खेय्य, तितिक्खेय्युं, अतितिक्खि, अतितिक्खिंसु, तितिक्खिस्सति अतितिक्खिस्स इच्चादि। खप्पच्चयाभावे - अप्पच्चयस्स एकारो। तेजेति तेजति वा, तेजेन्ति इच्चादि।

गुप - गोपने। छप्पच्चयद्विभावो। पुब्बोब्भासोति अब्भाससञ्ञा, अब्भासस्साति वत्तमाने अन्तस्सिवण्णाकारो वाति अब्भासन्तस्सिकारो, कवग्गस्स चवग्गोति अब्भासगकारस्स जकारो च।

(५१५) ब्यञ्जनन्तस्स चो छप्पच्चयेसु च।

पुरिमसमं। छाभावे - गोपेति गोपेन्ति इच्चादि।

कित - रोगापनयने। छप्पच्चयो, द्वित्तञ्च। अब्भासग्गहणमनुवत्तते।

(५१६) मानकितानं वतत्तं वा।

अब्भासगतानं मानकित इच्चेतेसं धातूनं वकारतकारत्तं होति वा यथाक्कमन्ति तकारो, धात्वन्तस्स चकारो, सेसं समं। रोगं तिकिच्छति, तिकिच्छन्ति इच्चादि। तकाराभावेकवग्गस्स चवग्गोति चकारो। विचिकिच्छति विचिकिच्छन्ति इच्चादि। मान - वीमंसपूजासु। सप्पच्चयद्विभावईकारवकारा।

(५१७) ततो पामानानं वामं सेसु।

ततो अब्भासतो परासं पामानानं धातूनं वामं इच्चेते आदेसा होन्ति यथाक्कमं सप्पच्चये परे। सेसूति बहुवचननिद्देसो पयोगेपि वचनविपल्लासञापनत्थं। अत्थं वीमंसति वीमंसन्ति इच्चादि।

अञ्ञत्थ लोपञ्चेत्तमकारोति अप्पच्चयस्सेकारो। मानेति मानेन्ति।

भुज - पालनब्यवहरणेसु। भोत्तुमिच्छतीति अत्थे -

खछसा वाति च वत्तते।

(५१८) भुजघसहरसुपादीहि तुमिच्छत्थेसु।

भुजघसहरसुपा इच्चेवमादीहि धातूहि तुमिच्छत्थेसु च ख छ स इच्चेते पच्चया होन्ति वा। तुमिच्छानं तुमन्तयुत्तानं इच्छाय वा अत्था तुमिच्छत्था। तेन तुमन्तरहितेसु भोजनमिच्छतीति आदीसु न होन्ति। वुत्तत्थानमप्पयोगोति वाक्यस्स अप्पयोगो, धात्वादिस्स द्वेभावे कते दुतियचतुत्थानं पठमततियाति अब्भासभकारस्स बकारो, धात्वन्तस्स को खे चाति ककारो। बुभुक्खति बुभुक्खन्ति इच्चादि। वाति किमत्थं ? भोत्तुमिच्छति। इच्छत्थेसूति किमत्थं ? भोत्तुं गच्छति।

घस - अदने। घसितुमिच्छतीति अत्थे छप्पच्चयो, द्वित्तं। ततिय चवग्गइकारचकारादेसा। जिघच्छति जिघच्छन्ति। हर - हरणे। हरितुमिच्छतीति अत्थे सप्पच्चयो।

(५१९) हरस्स गिं से[1]।

हर इच्चेतस्स धातुस्स सब्बस्स गिं होति सेप्पच्चये परे। गिं सेति योगविभागेन जिस्सपि। ठानूपचारेनादेसस्सापि धातुवोहारत्ता द्वित्तं। भिक्खं जिगिंसति जिगिंसन्ति।

सु - सवणे। सोतुमिच्छति सुस्सूसति सुस्सूसन्ति। क्वचि धातूति आदिना दीघो। पा - पाने। पातुमिच्छतीति अत्थे - सप्पच्चयद्वित्तइकारादेसा, ततो पामानानं वामं सेसूति वादेसो। पिवासति पिवासन्ति इच्चादि।

जि - जये। विजेतुमिच्छति विजिगिंसति इच्चादि। संघो पब्बतमिव अत्तानमाचरति पब्बतो इव आचरतीति वा अत्थे-

(५२०) आय नामतो कत्तुपमानादाचारे।

आचरणक्रियाय कत्तुनो उपमानभूतम्हा नामतो आयप्पच्चयो होति आचारत्थे, उपमीयति एतेनाति उपमानं। कत्तुनो उपमानं कत्तुपमानं। ततो वुत्तत्थानमप्पयोगोति इवसद्दनिवत्ति, धातुप्पच्चयन्तत्ता तेसं विभत्तियो लोपा चाति सुत्ते तेसं गहणेन विभत्तिलोपो, पकति चस्स सरन्तस्साति पकतिभावो, सरलोपादि। धातुप्पच्चयेहि विभत्तियोति विभत्तुप्पत्ति। पब्बतायति संघो, एवं समुद्दमिव अत्तानमाचरति समुद्दायति, चिच्चिटमिव अत्तानमाचरति चिच्चिटायति सद्दो। एवं

(५२१) ईयूपमाना च।

उपमानभूता नामतो ईयप्पच्चयो होति आचारत्थे। पुन उपमानग्गहणं कत्तुग्गहणनिवत्तनत्थं। तेन कम्मतोपि सिज्झति। सेसं समं। अछत्तं छत्तमिवाचरति छत्तीयति। अपुत्तं पुत्तमिवाचरति पुत्तीयति सिस्समाचरियो। उपमानाति किं? धम्ममाचरति। आचारेति किं। अछत्तं छत्तमिव रक्खति। ईयोति वत्तते।

(५२२) नामम्हात्तिच्छत्थे।

नामम्हा अत्तनो इच्छत्थे ईयप्पच्चयो होति। अत्तनो पत्तमिच्छति पत्तीयति; एवं वत्थीयति। परिक्खारीयति, चीवरीयति, पटीयति, धनीयति, पुत्तीयति। अत्तिच्छत्थेति किमत्थं ? अञ्ञस्स पत्तमिच्छति।

दळ्हं करोति विनयन्ति' अत्थे-

कारितग्गहणमनुवत्तते।

(५२३) धातुरूपे नामस्मा णयो च।

धातुया रूपे निप्फादेतब्बे तं करोति तेन अतिक्कमति इच्चादिके पयुज्जितब्बे वा सति नामस्मा णयप्पच्चयो होति कारितसञ्ञा च। णलोपे विभत्तिलोपसरलोपादीसु कतेसु विभत्तुप्पत्ति। दळ्हयति वीरियं; एवं पमाणयति, अमिस्सयति; तथा हत्थिना अतिक्कमति अतिहत्थयति, वीणाय उपगायति उपवीणयति, विसुद्धा होति रत्ति विसुद्धयति, कुसलं पुच्छति कुसलयति इच्चादि।

(५२४) धातूहि णे णय णापे णापयकारितानि हेत्वत्थे।

सब्बेहि धातूहि हेत्वत्थे अभिधेय्ये णे णय णापे णापय इच्चेते पच्चया परा होन्ति, ते कारितसञ्ञा च होन्ति। हेतुयेव अत्थो हेत्वत्थो, सो च यो कारेति स हेतूति लद्धहेतुसञ्ञो सुद्धकत्तुनो पयोजको हेतुकत्ता। अत्थतो पेसनज्झेसनादिको पयोजकब्यापारो इध हेतु नाम।

एत्थ च-

णेणयाव उवण्णन्ता	आतो द्वे पच्छिमा सियुं।
सेसतो चतुरो द्वे वा	वासद्दस्सानुवत्तितो।
अकम्मा धातवो होन्ति	कारिते तु सकम्मका
सकम्मका द्विकम्मास्सु	द्विकम्मा तु तिकम्मका
तस्मा कत्तरि कम्मे च	कारिताख्यातसम्भवो
न भावे सुद्धकत्ता च	कारिते कम्मसञ्ञितो।
नियादीनं पधानञ्च	अप्पधानं दुहादिनं
कारिते सुद्धकत्ता च	कम्ममाख्यातगोचरन्ति।

तत्थ यो कोचि भवति तमञ्ञो भवाहि भवाहि इच्चेवं ब्रवीति, अथवा भवन्तं भवितुं समत्थं पयोजयति, भवितुं, पयोजेतीति वा अत्थे इमिना णेणयप्पच्चया, कारितसञ्ञा च, वुत्तत्थानमप्पयोगोति वाक्यस्स अप्पयोगो, कारितानं णो लोपन्ति ण लोपो, असंयोगन्तस्स वुद्धि कारितेति उकारस्सोकारो वुद्धि।

(५२५) ते आवाया कारिते।

ते धात्वन्तभूता ओकारेकारा आवआयादेसे पापुणन्ति कारिते परे। ते आवायाति योगविभागेन झेआदीनं अकारितेपि होन्तीति ओकारस्स आवादेसो, सरलोपादि, धातुप्पच्चयेहि विभत्तयोति त्यादयो।

सो समाधिं भावेति भावयति, भावेन्ति भावयन्ति, भावेसि भावयसि, भावेथ भावयथ, भावेमि भावयामि, भावेम भावयाम, भावयते भावयन्ते। कम्मे - अत्तनोपदयप्पच्चयईकारागमा सरलोपादि च। तेन भावीयते समाधि, भावीयन्ते, भावीयति भावीयन्ति।

तथा भावेतु भावयतु, भावेन्तु भावयन्तु, भावेहि भावय भावयाहि, भविथ भावयथ, भावेमि भावयामि, भावेम भावयाम, भावयतं भावयन्तं। कम्मे - भावीयतु भावीयन्तु।

भावेय्य भावये भावयेय्य, भावेय्युं भावयेय्युं, भावेय्यासि भावयेय्यासि, भावेय्याथ भावयेय्याथ, भावेय्यामि भावयेय्यामि, भावेय्याम भावयेय्याम, भावेथ भावयेथ, भावेरं भावयेरं। कम्मे - भावीयेय्य भावीयेय्युं।

अज्जत्तनियं - सत्तमज्जत्तनिम्हीति योगविभागेन कारितन्तापि दीघतो सकारागमो। अभावेसि भावेसि, अभावयि भावयि, अभावेसुं भावेसुं, अभावयिंसु, भावयिंसु, अभावयुं भावयुं, अभावेसि अभावयसि, अभावित्थ अभावयित्थ, अभावेसिं भावेसिं, अभावयिं भावयिं, अभाविम्ह अभावयिम्ह। कम्मे - अभावीयित्थ, अभावीयि।

भावेस्सति भावयिस्सति, भावेस्सन्ति भावयिस्सन्ति, भावेस्ससि भावयिस्ससि, भाविस्सथ भावयिस्सथ, भावेस्सामि भावयिस्सामि, भावेस्साम भावयिस्साम। कम्मे-भावीयिस्सते भावीयिस्सन्ते, भावीयिस्सति भावीयिस्सन्ति।

अभाविस्स अभावयिस्स, अभाविस्संसु अभावयिस्संसु। कम्मे - अभावीयिस्सथ। अभावीयिस्स इच्चादि।

तथा योकोचि पचति, तमञ्ञो पचाहि पचाहि इच्चेवं ब्रवीति। अथवा पचन्तं पयोजेति पचितुं वा पयोजेतीति अत्थे वुत्तनयेन णेणयादयो। अकारस्साकारो वुद्धि। सेसं नेय्यं। सो देवदत्तं ओदनं पाचेति पाचेन्ति, पाचेसि पाचेथ, पाचेमि पाचेम; पाचयति पाचयन्ति, पाचयसि पाचयथ, पाचयामि पाचयाम। णापेणापयेसु पन - सो पुरिसो तं पुरिसं ओदनं पाचापेति पाचापेन्ति, पाचापयति पाचापयन्ति।

कम्मे - सो ओदनं पाचीयति तेन पाचयीयति, पाचापीयति पाचापयीयति।

तथा पाचेतु पाचयतु, पाचापेतु पाचापयतु पाचीयतं पाचीयतु, पाचयीयतं पाचयीयतु, पाचापीयतं पाचापीयतु, पाचापयीयतं पाचापयीयतु, पाचापयीयतं पाचापयीयतु, पाचेय्य पाचयेय्य, पाचापेय्य पाचापयेय्य, पाचीयेय्य पाचीयेय्युं, अपाचेसि पाचयि, अपाचापेसि अपाचापयि, पाचेस्सति पाचयिस्सति, पाचापेस्सति पाचापयिस्सति, अपाचिस्स अपाचयिस्स अपाचापिस्स अपाचापयिस्स इच्चादि।

गच्छन्तं गन्तुं वा पयोजेतीति अत्थे णेणयादयो। वुद्धियं सम्पत्तायं, असंयोगन्तस्स वुद्धि कारितेति वत्तते।

(५२६) घटादीनं वा।

घटादीनं धातूनं असंयोगन्तानं वुद्धि होति वा कारितेति एत्थ वाग्गहेन वुद्धि न होति। ववत्थितविभासत्थोयं वासद्दो।

सो तं पुरिसं गामं गमेति गमयति, गच्छापेति गच्छापयति, सो गामं गमीयति तेन गमयीयति, गच्छापीयति गच्छापयीयति इच्चादि। सब्बत्थ योजेतब्बं। एवं उपरिपि। घट - ईहायं। घटन्तं पयोजयति, घटेति। घटादीनं वाति न वुद्धि। घटयति घटापेति घटापयति। कारितेति वत्तते।

(५२७) गुह दुसानं दीघं।

गुह दुस इच्चेतेसं धातूनं सरो दीघमापज्जते कारिते परे। वुद्धापवादोयं। गुह - संवरणे। गुहितुं पयोजयति गूहयति, गूहयन्ति। दुस - अप्पीतिम्हि। दुस्सन्तं पयोजयति, दूसयति, दूसयन्ति इच्चादि।

तथा इच्छन्तं पयोजयति, इच्छापेति इच्छापयति, एसेति एसयति; निच्छयन्तं पयोजयति नियामेति नियामयति; आसन्तं पयोजयति आसेति आसयति, अच्छापेति अच्छापयति; लभन्तं पयोजयति, लाभेति लाभयति; वचन्तं पयोजयति, वाचेति वाचयति, वाचापेति वाचापयति; एवं वासेति वासयति, वासापेति वासापयति; वाहेति वाहयति, वाहापेति वाहापयति; जीरेति जीरयति, जीरापेति जीरापयति; मारेति मारयति, मारापेति मारापयति; दस्सेति दस्सयति इच्चादि।

तथा तुदन्तं पयोजयति। तोदेति तोदयति, तोदापेति तोदापयति; पविसन्तं पयोजयति पविसितुं वा, पवेसेति पवेसयति, पवेसापेति पवेसापयति; उद्दिसन्तं पयोजयति, उद्दिसापेति उद्दिसापयति; पहोन्तं पयोजयति, पहापेति पहापयति; सयन्तं पयोजयति, सायेति साययति, सायापेति सायापयति, एत्थ एकारस्स आयादेसो सयापेति सयापयति, क्वचि धातूति आदिना णापेणापयेसु आयादेसस्स रस्सत्तं। नयन्तं पयोजयति, नयापेति नयापयति; पतिट्ठं पयोजयति, पतिट्ठापेति पतिट्ठापयति, पतिट्ठापेति वा[१]। हनन्तं पयोजयतीति अत्थे-

णेणयादयो णम्हीति वत्तते।

(५२८) हनस्स घातो।

हन इच्चेतस्स धातुस्स घातादेसो होति णकारवतिकारितप्पच्चये परे। घातेति घातयति, घातापेति घातापयति। वधो वा सब्बत्थाति वधादेसे वधेति वधापेति; जुहोन्तं पयोजयति, जुहापेति जुहापयति; जहन्तं पयोजयति, जहापेति जहापयति, हापेति हापयति , ददन्तं पयोजयति, दापेति दापयति; पिदहन्तं पयोजयति, पिदहेति पिदहयति, पिदहापेति पिदहापयति; रुन्धन्तं पयोजयति, रोधेति रोधयति, रोधापेति रोधापयति; छिन्दन्तं पयोजयति, छेदेति, छेदयति, छेदापेति छेदापयति; युञ्जन्तं पयोजयति, योजेति योजयति, योजापेति योजापयति; भुञ्जन्तं पयोजयति, भोजेति भोजयति, भोजापेति भोजापयति; मुञ्चन्तं पयोजयति, मोचेति मोचयति, मोचापेति मोचापयति; दिब्बन्तं पयोजयति, देवेति देवयति; उप्पज्जन्तं पयोजयति, उप्पादेति उप्पादयति; बुज्झन्तं पयोजयति, बोधेति बोधयति; दाधान्ततो यो क्वचीति यकारागमो। बुज्झापेति बुज्झापयति; तुस्सन्तं पयोजयति, तोसेति तोसयति, तोसापेति तोसापयति; सम्मन्तं पयोजयति, समेति समयति; घटादित्ता न वुद्धि। कुप्पन्तं पयोजयति, कोपेति कोपयति; जायन्तं पयोजयति, जनेति जनयति; घटादित्ता न वुद्धि। सुणन्तं पयोजयति, धम्मं सावेति सावयति, पापुणन्तं पयोजयति, पापेति पापयति; विक्किणन्तं पयोजयति, विक्कापेति विक्कापयति; जिनन्तं पयोजयति, जयापेति जयापयति; जानन्तं पयोजयति, ञापेति ञापयति; गण्हन्तं पयोजयति, गाहेति गाहयति, गाहापेति गाहापयति, गण्हापेति गण्हापयति; वितन्तं पयोजयति, वितानेति वितानयति।

योकोचि करोति तमञ्ञो करोहि करोहि इच्चेवं ब्रवीति करोन्तं पयोजयति कातुं वा, कारेति कारयति, कारापेति कारापयति इच्चादि। चोरेन्तं पयोजयति, चोरापेति चोरापयति; चिन्तेन्तं पयोजयति, चिन्तापेति चिन्तापयति; पूजेन्तं पयोजयति, पूजापेति पूजापयति इच्चादि। सब्बत्थ सुबोधं।

धातुप्पच्चयतोचापि कारितप्पच्चया सियुं

तेन तितिक्खन्तं पयोजयति, तितिक्खेति तितिक्खापेति; तिकिच्छन्तं पयोजयति, तिकिच्छेति तिकिच्छयति, तिकिच्छापेति तिकिच्छापयति; एवं बुभुक्खेति बुभुक्खयति, बुभुक्खापेति। बुभुक्खापयति; पब्बतायन्तं पयोजयति, पब्बतायति, पुत्तीयति इच्चादिपि सिद्धं भवति।

धातुप्पच्चयन्तनयो।

सासनत्थं समुद्दिट्ठं आख्यातं सकबुद्धिया
बाहुसच्चबलेनीदं चिन्तयन्तु विचक्खणा।
भवति तिट्ठति सेति अहोसि एवमादयो
अकम्मकाति विञ्ञेय्या कम्मलक्खणविञ्ञुना।
अकम्मकापि हेत्वत्थ - पच्चयन्ता सकम्मका
तं यथा भिक्खु भावेति मग्गं रागादिदूसकन्ति

इति रूपसिद्धियं आख्यातकण्डो

छट्ठो।

Nāmakanda (the chapter on Nouns)

Now the topic about the nominal case-endings is being told.

'Nāma' is so called because (i) it tends towards the meaning and (ii) it brings (fetches) the meaning towards itself or in itself. That is a designation of matter. The noun is twofold : (i) Anvatthanāma (noun according to the sense) and (ii) Rūḷhināma (noun grown by tradition). It is threefold as : (i) masculine, (ii) feminine and (iii) neuter like rukkho (tree), mālā (garland), and dhanaṁ (wealth). It is fourfold as : (i) sāmaññanāma, (ii) guṇanāma, (iii) kiriyānāma and (iv) yadicchanāma. For example : - rukkho (tree), nīlo (dark blue), pācako (a cook), and sirivaḍḍho (rich in glory) etc. It is eightfold as : Avaṇṇantapakatināma (ending in 'a' or 'ā'), Ivaṇṇantapakatināma (ending in 'i' or 'ī'), Uvaṇṇantapakatināma (ending in 'u' or 'ū'), Okārantapakatināma (ending in 'O'), and Niggahitantapakatināma (ending in 'aṁ'). In this context, the case endings 'si' etc. are applied first after the masculine word 'purisa' ending in 'a'.

(52-60) Jinavacanayuttaṁ hi.

(The rules of Pāli grammar are) applicable to the words of the Conquerer.

This (vidhi) is adhikāra (governing). "Jina" is so called because he conquered five devils. That is the Lord Buddha. The word of the Conquerer is 'jinavacana'. "Jinavacanayutta" means applicable to the word of that conquerer. (It was) applicable for Magadha's language which is the original speech (sabhāvanirutti). That is the words of the Lord Buddha called 'the

basic speech, and thus, it is governing rule.

> "People in the ancient times, and Brahmā-s, (and children) who had never listened to the words before and also the Buddha-s spoke in Māgadhi language. It is the original language".

The governing rules, however, are threefold : (i) sīhagatika adhikāra, (ii) Maṇḍūkagatika adhikāra, and (iii) yathānupubbika adhikāra. The 'sīhagatika' is so called because it can look forward and backward. Or that is also 'yathānupubbika'. Making it different from Sanskrit, in order to prepare the foundation as suitable to the words of the Conquerer, the technical terminology is told (by the grammarian) : -

(53-61) Liṅgaṁ ca nipaccate.

The gender is fixed.

Gender is not different from noun. The gender is determined here just as it is applicable to the discourse of the Lord Buddha. The roots (dhātu) also are (covered) by the word 'ca'. Afterthat gender is so called by paribhāsā 'parasamaññā payoge'. That is which has meaning separated from dhātu (root), paccaya (suffix), and vibhatti (case-ending). From here onwards in all the context of the rules regarding vibhatti and paccaya the word liṅga is understood (continued).

(54-62) Tato ca vibhattiyo.

Case-endings are added after the genders.

By the force of 'ca' also the words ending in the suffixes tave,

meaning of gender through kamma etc. and ekatta etc. Then, what are those case-endings ? The word vibhattiyo is governing :–

(55-63) Si-yo, aṁ-yo, nā-hi, sa-naṁ, smā-hi, sa-naṁ, smiṁ-su.

Si-yo, aṁ-yo, nā-hi, sa-naṁ, smā-hi, sa-naṁ, smiṁ-su are called vibhattis (case-endings).

Fourteen words beginning with 'si' are called vibhattis. In this context, si and yo belong to paṭhamā, aṁ and yo belong to dutiyā, nā and hi belong to tatiyā, sa and naṁ belong to catutthī, smā and hi belong to pañcamī, sa and naṁ belong to chaṭṭhi, smiṁ and su belong to sattamī. Among the saññāsutta, adhikārasutta, paribhāsāsutta and vidhisutta, the present sutta should be known as 'saññāsutta'. In vutti, it is asked, "What is the use of the term 'vibhatti' ?" The reason is that we have the following rule :- "Amhassa mamaṁ savibhattissa se" (120-243).

Alternatively, this rule should be joined with the previous rules, for the reference to paṭhamā and ekavacana etc. should be understood according to the meaning or according to the technical term belonging to other grammatical tradition. Reference to one is called 'ekavacana'. Reference to more than one is called 'bahuvacana'. Completion of two is called 'dutiyā' and so on. Otherwise, on the force of 'ca' in the preceding rule, this would be irrelevant and meaningless rule. The rules 'Jinavacanayuttaṁ hi' (52-60) and 'Lingaṁ ca nipaccate' (53-61) are understood as continuing. However, the present sutta is composed separately to indicate that the declension also should be made keeping with the discourse of the Lord Buddha.

(56-64) Tad-anuparodhena.

(The gender is fixed) according to the discourse of the Lord Buddha.

The gender as well as the verb by the force of 'ca' should be fixed as they do not go against the words of the Lord Buddha. And in this section as well as in the ākhyāta section, the dual is not accepted and the concerned grammatical operations of the terminations etc. are different from Sanskrit. In the context of the word-process in all the terminations beginning with 'si', it should be known that it is based on the desire of the speaker.

(284-65) Liṅgatthe paṭhamā.

The nominative case (is) in the sense of gender.

The nominative case is just to indicate the gender. In that context, the pasaṅga of non-fixation of singular or plural arises; and as there is the technical term 'ekavacana' when a single one is to be spoken of, the nominative sing. 'si' is laid down, if the singularity of the liṅgattha is desired. The word 'ato' is continued from the rule 'Ato nena' (103-79) and also the word 'liṅga' is understood :-

(104-66) So.

(After stems ending in 'a'), the case-ending 'si' becomes 'o'.

This rule has two padas, that is, 'si' and 'o'. After the gender ending 'a', 'si' becomes 'o'. For, in the rule, the expressions shown in nominative are to be understood as changing into genitive case for grammatical substitution. In this context, 'si' means case-ending because the present

sutta (rule) 'Tato ca vibhattiyo' (54-62). Similarly, elsewhere, when grammatical operation is to be made on 'si' etc., the word 'vibhatti' should be understood. The loss of the previous vowel is to be understood as an exception, when usually, the loss of the following vowel occurs according to 'vā paro asarūpā' (13-15).

(83-67) saralopo aṁ-ādesappaccaya-ādimhi saralope tu pakati.

The final vowel is elided when the case-ending 'aṁ', substitutes and suffixes follow; when, however, the vowel is elided, the word remains in its base form.

The final vowel is elided before case-ending 'aṁ', substitutes and suffixes; after the elision of the vowel, the word becomes the basic vocable. Here, the word 'saralope' is understood again in order to retain the base form when the modification of following vowel caused by the loss of vowel occurs. The expression 'aṁ-ādesappaccayādibhūte sare pare' is accomplished on the strength of the statement about the base form of the following vowel.

> "In this context, by the word paccaya, the suffixes 'ti' etc. should be understood. The word 'ādi' is for inclusion of the verb, derivative etc. And the substitute is considered as base form due to being joined with the suffixes. Therefore, the final vowel is not elided, when 'abhi', 'āha' etc. follow".

The word 'tu' in the rule is to exclude the loss of vowel in the expressions like 'bhikkhunī' etc. It should be carried towards the following

purisa are purisā; and not 'purisa purisa' :–

(388-68) Sarūpānaṁ ekaseso asakiṁ.

Of many (padas) identical in form, only one is retained.

Out of the words or consonants having the same form, only one is retained; others are elided. 'Asakiṁ' means ekaseso. Now in this context, the expression 'asakiṁ' can be derived from the statement about 'sarūpa' words. Why again the word 'asakiṁ' is used ? The reply is as follows:- The word 'asakiṁ' refers to the padas having the same cases. And this word does not cover the expressions indicating repetition because the expressions of repetition are already accomplished through the word 'pañcapañcaso' belonging to the rule 'vaggā pañcapañcaso mantā' (7-9). Or alternatively, we may say that 'ekaseso' is applicable to the cases where there is reference to co-existents.

> "By yogavibhāga, from the expressions 'ekaseso', and 'asakiṁ', we can have the reference to the virūpa ekasesa found in 'pitūnaṁ' etc."

Similarly, when the plural of the liṅgattha is desired, the suffix 'yo' belonging to the nominative plural is added by, 'bahumhi vattabbe bahuvacanaṁ' (paribhāsā rule). In this context :- Purisa + yo. The words 'ato ca' are understood :–

(107-69) sabbayonīnaṁ ā e.

'Ā' and 'e' are substituted for all yo-s and ni-s.

the strength of 'vā', 'ā' is understood. The word 'sabba' indicates the entire substitution. The vowel-elision etc. are similar to the preceding vidhi. Therefore, the following example is proved. Purisā tiṭṭhanti. The word 'vā' is continued; for we have rūpā rūpāni, aggayo munayo. The word 'vā' is in the sense of vavatthitavibhāsā.

> 'Therefore, in the masculine, this rule is fixed. In neuter, it is not fixed. But in the technical term 'jha' (i-vaṇṇa), the state of 'e' does not occur (asanta). This is indicated by vā.''

Similarly, when the vocative case is desired, the rule 'Liṅgatthe paṭhamā' (646-65) should be understood :–

(285-70) Ālapane ca.

(The nominative case is) also used in addressing a person.

'Ālapanaṁ' means speaking face to face. That is addressing. The ending of the first case is used to express the sense of addressing as well as to signify the sense of the crude form. Process of singular number etc. should be operated as before. In the context of 'Purisa + si' :–

(57-7I) Ālapane si gasañño.

In the vocative case the (suffix) 'si' is called 'ga'.

In the vocative case, the case-ending 'si' is technically denominated as 'ga'. Thus, this is the technical term 'ga'. The word 'ge' from the rule 'bho ge tu' (243-110) is continued :-

(244-72) Akāra-pitādi-antānaṁ ā.

The vowel 'a' and the final vowel of 'pitu' etc. (followed by 'ga') is changed into 'ā'.

When 'ga' (vacative case-ending 'si') follows, the vowel 'a' and also the final of the words 'pitu', 'satthu' etc. are changed into 'ā'. Now, the words 'ge' (from the rule 'bho ge tu' 243-110) and 'rassaṁ' (from the rule 'jhalapā rassaṁ' 245-152) are understood.

(246-73) Ākāro vā.

When 'ga' follows, vowel 'ā' belonging to gender is shortened optionally.

This is applicable only when address is made to one who is not at distance.

(220-74) Sesato lopaṁ gasi pi.

After remaining stems the nominative and vocative case- ending 'si' is elided.

The stems not included in the rules 'so siṁ syā ca' (189-113), 'sakhato gasse vā' (113-132) and 'ghate ca' (114-178) etc. are refered to by the word sesa. After these 'sesa-s' stems, 'ga' and 'si' are elided. The word 'api' is for including additional meaning. Now, in this context, even if 'si' includes 'ga' stems, 'ga' is mentioned separately to indicate that here 'si' does not include 'ga'. The words 'bhavanta' or 'he' are to be applied by some grammarians for making 'ālapana' clearly. Bho purisa tiṭṭha or bho purisā. It is not different in plural :- Bhavanto purisā titthatha.

(280-75) Yaṁ karoti taṁ kammaṁ.

That which (an agent) does is called an 'object'.

That kāraka which one does, changes or obtains and which is the sign of verb, is called 'kamma'.

(297-76) Kamatthe dutiyā.

The second case-ending is used in the sense of object.

The ending of the second case is used in denoting the object. 'Aṁ' is belonging to the second case-ending (and) singular as previous. When the vowel is elided by the force of the word 'saralopo' (83-67) and when the lengthening is caused by the rule 'dīghaṁ' (15-17), the base form is retained. Purisaṁ passa. In plural, the case-ending 'yo' is changed into 'e' by the rule 'sabbayonīnaṁ ā e' (107-69). Purise passa. Similarly, it is desirable that the word 'kattu' should be defined :–

(281-77) Yo karoti sa kattā.

The doer of an action is called an agent.

One who himself does an action is called the agent. Now, the word 'tatiyā' (648-83) is understood :–

(288-78) Kattari ca.

Also (the third case-ending is used) in denoting the agent.

The ending of the third case is used in denoting the agent too. Now about 'nā' belonging to the third case-ending, singular :–



(103-79) Ato n-ena.

After stems ending in 'a' the case-ending 'nā' becomes 'ena'.

The case-ending is not denoted by the word 'ena'. The case-ending 'nā' becomes 'ena' after stems ending in 'a'. Saralopa etc. are applicable. Purisena kataṁ. Now regarding the plural number :-

(101-80) Su-hi-su akāro e.

The final 'a' becomes 'e' before 'su' and 'hi'.

When the case-endings 'su' and 'hi' follow, the final 'a' which is related to gender becomes 'e'.

(99-81) smā-hi-smiṁ-naṁ mhābhimhi vā.

The case-endings 'smā', 'hi', and 'smiṁ' are optionally changed into 'mhā', 'bhi' and 'mhi' respectively.

After all bases 'smā', 'hi' and 'smiṁ' are optionally changed into mhā, bhi and mhi respectively. Purisebhi purisehi kataṁ. Similarly, when the definition of karaṇa is desired :–

(279-82) Yena vā kariyate taṁ karaṇaṁ.

That by means of which action has been done is called 'karaṇa'.

That by means of which something has been done, seen or heard is called Karaṇa (instrument).

(286-83) Karaṇe tatiyā.

The third case-ending is used in the sense of an instrument.

The remaining (vidhi) is similar to that of kattā. For example :- Āviṭṭhena purisena so puññaṁ karoti. [He (god) makes merit for the men to whom he is living in (i.e. his body)]. Purisebhi purisehi. Similarly, when the definition of 'sampadāna' is desired :–

(276-84) Yassa dātukāmo rocate dhārayate vātaṁ sampadānaṁ.

One to whom something is desired to be given, entertained or borne, is called 'sampadāna'.

One to whom something is desired to be given, or one who entertains by something or one from whom something is borne is called the sampadāna kāraka.

(293-85) Sampadāne catutthī.

The fourth case-ending is used in the sense of 'sampadāna' (dative case).

The fourth case-ending is used after a word denoting the recipient (dative case). The (case-ending) 'sa' is belonging to dative case, singular.

(61-86) Sa āgamo se.

The sound 'sa' is inserted when the case-ending 'sa' follows.

After gender in all instances, when the case-ending 'sa' follows, the sound 'sa' is augmented. Purisassa dhanaṁ dadāti (He is giving wealth to a man). Now, in the context of plural, the word 'dīghaṁ' (15-17) is to be understood :–

(89-87) Su-naṁ-hisu ca.

vowel of stems, too becomes long.

These case-endings i. e. 'su', 'naṁ' and 'hi' having followed, all final vowels of stems are to be lengthened. By the force of 'ca', the rule becomes not applicable sometimes to the stems ending in 'i' and 'u'. Now, when the definition of 'apādāna' is desired :–

(271-88) Yasmādapeti bhayamādatte vā taṁ apādānaṁ.

From which someone goes away or fear arises, or something is received, is called 'apādāna'.

The ablative case relation (apādānakāraka) signifies that from something someone goes away, fear arises, or something is received.

(295-89) Apādāne pañcamī.

The fifth case-ending is used in the ablative case.

The endings of the fifth case are used to denote the ablative. The (case-ending) 'smā' belongs to pañcamī ekavacanaṁ. Now, the words 'ato' (103-79) and 'sabbesaṁ ā e' (107-69) are understood :–

(108-90) Smā-smiṁnaṁ vā.

(After stems ending in 'a') the case-endings 'smā' and 'smiṁ' optionally (become 'ā' and 'e' respectively).

After stems ending in 'a', these case-endings 'smā' and 'smiṁ' sometimes, are substituted by 'ā', and 'e' respectively. Similarly, sometimes in other (examples), 'smā' is changed into 'mhā'. For example :- Purisā, purisamhā, purisasmā apeti. In bahuvacana, all case-endings are similar to

'bhi'. For example :- purisebhi, purisehi apeti. Now about the definition of sāmī :–

(283-91) Yassa vā pariggaho taṁ sāmī.

One to whom something belongs, is called the owner.

One to whom some property belongs is called 'sāmi' (an owner).

(301-92) Sāmismiṁ chaṭṭhī.

The sixth case-ending is used in the sense of the owner.

The endings of the sixth case are used in denoting the owner (in the genitive case). In all instances, there is similar form of catutthī and chaṭṭhī except when there is the substitute 'āya'. "Purisassa etaṁ dhanaṁ, purisānaṁ". Now about the definition of 'okāsa' :–

(278-93) Yodhāro taṁ okāsaṁ.

That which is the site is called 'okāsa' (location).

The site of an action of agent and object is called the Kāraka okāsa (location).

(302-94) Okāse sattamī.

The seventh case-ending is used in the sense of location.

The endings of the seventh case are used in denoting location. 'Smiṁ' is belonging to seventh case-ending and singular. It is changed into 'e' by the rule 'smā smiṁnaṁ vā' (108-90). And it becomes 'mhi'. For example :- purise, purisamhi, purisasmiṁ patiṭṭhitaṁ. There is the vowel 'e' in

purisebhi purisehi; purisassa, purisānaṁ; purisā purisamhā purisasmā, purisebhi, purisehi; purisassa, purisānaṁ; purise, purisamhi, purisasmiṁ, purisesu. Similar is the declension of the following words :- sugato, sugatā; bho sugata or bho sugatā, bhavanto sugatā; sugataṁ; sugate; sugatena sugatebhi, sugatehi; sugatassa, sugatānaṁ; sugatā sugatamhā sugatasmā, sugatebhi sugatehi; sugatassa, sugatānaṁ; sugate sugatamhi sugatasmiṁ sugatesu. Thus :-

"Sura (god), asura (demon), nara (man), uraga (snake), nāga (serpent), yakkha /, gandhabba (divine musician), kinnara (a divine little bird with a head like man's), manussa (man), pisāca (goblin), peta (ghost spirit) /, mātaṅga (elephant), jaṅgama, turaṅga (horse), varāha (boar, pig), sīha (lion)/, byaggha (tiger), accha (bear), kacchapa (tortoise), taraccha (hyena), miga (deer), assa (horse), soṇa (dog)/, āloka (light), loka (world), nilaya (dwelling), anila (wind), cāga (donation), yoga, / vāyāma (perserverance), gāma (village), nigama (small town), āgama (scripture), dhamma (doctrine), kāma (desiring), / saṅgha (group of monks), ogha (a flood of water), ghosa (sound), paṭigha (repulsion), āsava (canker), kodha (anger), lobha (greed),/ sārambha, thambha (rigidity), mada (vanity), māna (conceit), pamāda (heedlessness), makkha (detraction), / punnāga (species of tree), pūga (betel nut tree), panasa (the jackor tree), asana (the tree pentaptera tomentosa), campaka (the campaka tree), amba (mango tree), / hintāla (a kind of palm), tāla (the palmyra tree), bakula (the tree mimusops

tree (creeper), / mandāra (the coral tree), kunda (the jasmine), pucimanda (the nimba tree), karanja (the tree pongamia glabra), rukkha (tree), / mayura (peacock), sakuṇa (bird), aṇḍaja (egg born), koñca (the heron), and haṁsa (swan) etc."

But there is the distinction of the words mano etc. in the case-endings 'nā', 'sa', 'smā' and 'smiṁ'. In other (case-endings) they are similar to 'purisa'. For example :- mano, manā; 'he mana or he manā' ; Bhavanto manā, manaṁ, mane. The word vā is understood in the following :–

(181-95) Manogaṇādito smiṁnānaṁ i - ā.

After the words of the mano group etc. the case-endings 'smiṁ' and 'nā' are optionally changed into 'i' and 'ā' respectively.

The group (of words) beginning with the word 'mano' is called 'manogaṇa'. After the words of mano group etc. the case-endings 'smiṁ' and 'nā' are optionally changed into 'i' and 'ā' respectively. Because of the word 'ādi' also the words 'bila', 'pada' etc. are included. The word 'manogaṇādito' is to be understood in the following :-

(184-96) Sa sare vāgamo.

When a vowel follows, 'sa' is (optionally) augmented (to the words of the mano group etc.)

'sa' is optionally augmented to the words of the mano group etc. if a vowel of a case-ending follows :- 'manasā, manena etc.'. The word 'vā' indicates vavatthitavibhāsā. Therefore, in the examples :- mano manā manaṁ mane manaāyatanaṁ etc., 'sa' is not augmented. In (the examples):-

'mānasikaṁ, cetasikaṁ' etc. 'sa' is obligatory.' manebhi, manehi. The word 'vā' is understood in the following :-

(182-97) Sassa co.

(After the words of the mano-group etc.) 'sa' is changed into 'o'.

The case-ending 'sa' is optionally changed into 'o' after words of the mano-group etc. (and) 'sa' is augmented. For example :- manaso, manassa manānaṁ; manā, manamhā, manasmā manebhi, manehi; manaso manassa, manānaṁ; manasi mane manamhi manasmiṁ, manesu. The following words, together with others, are included in the manogaṇa :–

> "vaco (speech), vayo (age), tejo (spendour), / tapo (penance), ceto (mind), tamo (darkness), yaso (fame, glory),/ ayo (iron), payo (milk), siro (head), chando (intention), / saro (pool), uro (breast), raho (secret), aho (day) etc.".

The differense about the word guṇavantu is :- 'guṇavantu + si'. The words 'savibhattissa ntussanto' (120-243) and 'sabbasseva ntussa' (122-99) are governing in the following :-

(124-98) Ā simhi.

When (the suffix 'ntu') is followed by the case-ending 'si', it is changed into 'ā' (together with the case-ending).

If the case-ending 'si' follows, the entire 'ntu' suffix with the case-ending is changed into 'ā' :- 'guṇavā' etc. The words 'yomhi paṭhame' (121-233) and 'vā' (123-103) are understood by 'sīhagati' (looking forward and backword), in the following :-

(122-99) Ntussa nto.

When the suffix 'ntu' is followed by the first case-ending 'yo', it is changed into 'nto' together with the case-ending.

The first case-ending 'yo' having followed, the entire 'ntu' suffix with the case-ending becomes changed into 'nto' :- 'guṇavanto tiṭṭhanti'. The words 'su-naṁ hisu' (89-87) and 'attaṁ' (90-252) are understood in the following :-

(92-100) Ntussanto yosu ca.

The final vowel of the suffix 'ntu' followed by the case- endings 'su', 'naṁ', 'hi' and 'yo', is also (changed into 'a').

The case-endings i.e. su, naṁ, hi and yo, having followed, the final of the suffix 'ntu' too, is changed into 'a'. By the force of 'ca', other case-endings also are included i. e. aṁ, nā, smā, and smiṁ. Thus :- 'guṇavantā'. When the substitution of the ending had completed by sixth case-ending, and again 'yo' is to be changed into 'i' because of the force of the word 'anta' :- 'guṇavanti'. The word 'aṁ' (125-198) is understood in the following :-

(126-101) Avaṇṇā ca ge.

When (the suffix 'ntu') is followed by the case ending 'ga' (it is changed into ('aṁ') a, and ā (together with the case-ending.)

If the case-ending 'ga' follows, the entire 'ntu' together with the case-ending is changed into 'aṁ', a and ā :- bho guṇavaṁ, bho guṇava, bho guṇavā, bhavanto guṇavanto guṇavantā; guṇavantaṁ, guṇavante. The

(127-102) Totitā sasmiṁnāsu.

(when the suffix 'ntu' is) followed by the case endings sa, smiṁ, and nā, it is (optionally) changed into 'to', 'ti' and 'tā'.

When sa, smiṁ and nā follow, the entire 'ntu' suffix together with the case-ending optionally becomes 'To', 'Ti' and 'Tā' respectively. 'Guṇavatā, guṇavantena, guṇavantebhi, guṇavantehi'.

(123-103) Ntassa se vā.

(When the suffix 'ntu') is followed by the case ending 'sa', it is optionally changed into 'ntassa'.

If the case-ending 'sa' follows, the entire suffix 'ntu' together with the case-ending becomes optionally changed into 'ntassa'. Guṇavantassa guṇavanto.

(128-104) Naṁhi taṁ vā.

When (the suffix 'ntu') is followed by the case ending 'naṁ', it is optionally changed into 'taṁ'.

If the case-ending 'naṁ' follows, the entire suffix 'ntu' together with the case-ending is optionally changed into 'taṁ'. Guṇavataṁ guṇavantānaṁ. The case-ending 'smā' is changed into 'nā' by the rule 'amhatumhantu' (270-120) etc. "Guṇavatā guṇavantā guṇavantamhā guṇavantasmā, guṇavantebhi guṇavantehi; guṇavantassa gunavato, guṇavataṁ guṇavantānaṁ; guṇavati guṇavante guṇavantamhi guṇavantasmiṁ, guṇavantesu". Similar are the words 'guṇavā, kulavā, phalavā, yasavā, dhanavā, sutavā, cāgavā, himavā, balavā, sīlavā, paññavā etc. When the suffix 'si' follows the word

(90-250), ntussanto (122-99) are to be made.

(94-105) simhi vā.

(The final vowel of suffix 'ntu') when followed by the case-ending 'si' is optionally (changed into vowel 'a').

If the case-ending 'si' follows, the final of the suffix 'ntu' is optionally changed into 'a'. Thus the 'a ending' is applicable here :- 'himavanto, himavā'. The remaining forms are like those of the word 'guṇavantu'. The word 'vā' is to be understood again for avoiding 'a ending' in the cases of the words other than 'himavantu'. Therefore,, there is not the fault of 'atipasaṅga' in the cases of words guṇavantu etc. Similarly:- 'satimā, dhitimā, gatimā, matimā, mutimā, muttimā, jutimā, sirimā, hirimā, thutimā, ratimā, yatimā, sucimā, kalimā, balimā, kasimā, rucimā, buddhimā, cakkhumā, bandhumā, hetumā, setumā, ketumā, rāhuma, bhāṇumā, khāṇumā, vijjumā etc.' There are different forms of satimantu and bandhumantu when the suffixes 'aṁ' and 'sa' follow. The words 'attaṁ' (90-250) and 'ntussa' (123-103) are understood in the following :-

(93-106) Sabbassa vā aṁsesu.

The entire suffix 'ntu', when followed by the case-endings 'aṁ' and 'sa' is optionally (changed into the vowel 'a'.)

When the case-endings 'aṁ' and 'sa' follow, the entire suffix 'ntu' is optionally changed into 'a'. In this rule also, the expression of the word 'vā' does no make 'atippasaṅga' because there is vavatthitavibhāsā :- satimaṁ, satimantaṁ, bandhumaṁ, bandhumantaṁ, satimassa satimato satimantassa, bandhumassa bandhumato bandhumantassa. The remaining forms

are alike. Now, the difference in the case of the word 'gacchanta' :- 'gacchanta-si'. The word vā is understood :–

(186-107) Simhi gacchantādīnaṁ ntasaddo aṁ.

The part 'nta' belonging to gacchanta etc. followed by the case-ending 'si' is changed into 'aṁ'.

If the case-ending 'si' follows, 'nta' of gacchanta etc. is optionally changed into the form 'aṁ'. The vowel and the case-ending 'si' are elided:- So gacchaṁ/ gacchanto gaṇhāti. When the words 'gacchantādīnaṁ' and 'ntasaddo' are understood :-

(187-108) Sesesu ntuva.

('Nta' of gacchanta etc.) followed by the other case-endings is to be treated as 'ntu'.

When the other case-endings follow, the 'nta' of gacchanta etc. is to be treated like the suffix 'ntu'. In absence of 'si', this is extended into kāriya. The remaining forms are similar to 'guṇavantu'. "Te gacchanto gacchantā; bho gacchaṁ bho gaccha bho gacchā, bhavanto gacchanto gacchantā; (gacchaṁ) gacchantaṁ, gacchante; gacchantā gacchantena, gacchantebhi gacchantehi; gacchato gacchantassa, gacchataṁ gacchantānaṁ; gacchatā gacchantamhā gacchantasmā, gacchantebhi gacchantehi; gacchato gacchantassa, gacchataṁ gacchantānaṁ; gacchati gacchante gacchantamhi gacchantasmiṁ, gacchantesu.

"mahaṁ, caraṁ, tiṭṭhaṁ, / dadaṁ, bhuñjaṁ, suṇaṁ, pacaṁ, /
jayaṁ, jīraṁ, vacaṁ, mīyaṁ, / saraṁ, kubbaṁ, japaṁ, vajaṁ" etc.

'ga', 'yo', 'nā' and 'sa' follow :- so bhavaṁ. The word 'bhavato' is to be understood :-

(175-109) Obhāvo kvaci yosu vakārassa.

(The 'va' of bhavanta) followed by the case-ending 'yo' is sometimes changed into 'o'.

When the case-ending 'yo' follows, the sound 'va' of bhavanta sometimes, becomes 'o'. Te bhonto bhavanto bhavantā. The word 'bhavato' is to be understood in the following :-

(243-110) Bho ge tu.

(The word 'bhavanta') followed by 'ga' is also changed into 'bho'.

When 'ga' (vocative case-ending si) follows, the entire word bhavanta is changed into 'bho'. It is also substituted by 'bhante' and 'bhontā' etc. by the word 'tu'. The 'ga' is elided. Bho bhante bhonta bhontā, bhonto bhavanto bhavantā; bhavantaṁ, bhonte bhavante. It becomes 'o' when case-endings 'nā' and 'sa' follow, by yogavibhāga "Obhāvo kvaci" (244-109). Bhotā bhavatā bhavantena, bhoto bhavato bhavantassa etc.

(243-111) Bhadantassa bhaddantabhante.

The word 'bhadanta' is substituted by bhaddanta, bhante.

When 'ga' (vocative case-ending si) and 'yo' follow, the entire word 'bhavanta' is sometimes changed into bhaddanta and bhante. Bho bhaddanta bhante bhadanta or bhadantā etc. is similar to the word 'purisa'.

(185-112) Santasaddassa so bhe bho cante.

is also augmented at the end of it.

If 'bha' follows, the entire word 'santa' is changed into 'sa', and 'bha' is also augmented at the end of it. By the force of 'ca', sometimes, in a compound, though it is not followed by 'bha' it is changed into 'sa'. Sabbhi. What is the purpose of 'bhe' ? For in the word 'santehi', this substitute is not found. The remaining forms are similar to those of gacchanta. There is the difference in the forms of the words rāja, brahma, atta, sakha etc. Similarly, the case-ending 'si' is continued. Rāja + si :- The rule "brahmattasakharājādito" (188-115) is governing :-

(189-113) Syā ca.

The case-ending 'si' becomes 'ā'.

The case-ending 'si' used after the words brahma, atta, sakha, rāja etc. is changed into 'ā'. Due to the force of 'ādi' (270-120) it is found also after the words ātuma etc. The vowel is elided. Rājā tiṭṭhati.

(190-114) Yonaṁ āno.

The case-ending 'yo' becomes 'āno'.

The case-ending 'yo' used after the words brahma, atta, sakha, rāja etc. is changed into 'āno'. Rājāno tiṭṭhanti, bho rāja bho rājā, bhavanto rājāno. The word 'vā' is understood in the following :-

(188-115) Brahma-atta-sakha-rājādito aṁ ānaṁ.

After brahma, atta, sakha, rāja etc. the case-ending 'aṁ' becomes 'ānaṁ'.

changed into 'ānaṁ'. rājānaṁ / rājaṁ passa, rājāno. The words 'savibhattissa' (120-243) and 'rājassa' (169-117) are understood in the following :-

(137-116) Nāmhi raññā vā.

(The word rāja) followed by the case-ending 'nā' is optionally changed into raññā.

If the case-ending 'nā' follows, the entire word 'rāja' together with the case-ending is optionally changed into 'raññā'. raññā / rājena kataṁ.

(169-117) Rājassa rājū sunaṁhisu ca.

The word 'rāja' followed by the case-endings su, naṁ, and hi is changed into 'rājū' too.

When the case-endings su, naṁ and hi follow, the entire word 'rāja' is changed into 'rājū'. The word 'ca' means indefiniteness (vikappana). Lengthening is by the rule "sunaṁhisu ca" (89-87). Rājūbhi rājūhi, or rājebhi rājehi. The word "savibhattissa" (120-243) is governing in the following :-

(135-118) Rājassa rañño rājino se.

When the word 'rāja' is followed by the case-ending 'sa', it is changed into rañño (or) rājino.

If the case-ending 'sa' follows, the entire word 'rāja' together with the case-ending is substituted by rañño or rājino. rañño / rājino dehi. The word 'rājassa' is understood in the following :-

(136-119) Raññaṁ naṁhi vā.

is changed into 'raññaṁ'.

If the case-ending 'naṁ' follows, the entire word rāja together with the case-ending is optionally substituted by 'raññaṁ'. Raññaṁ rājūnaṁ rājānaṁ. Now regarding the fifth case-ending :–

(270-120) Amha-tumha-ntu-rāja-brahma-atta-sakha-satthu-pitādīhi smā nāva.

The suffix 'smā' is to be known as 'nā' after the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu, pitu etc.

After the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu, pitu etc. the case-ending 'smā' is to be known as 'nā'. Thus, this rule represents 'nā' for 'smā'. The explanation of 'atidesa', however, is sixfold. And it is told :-

"Atidesa is sixfold :- (i) byāpadesa ii) nimitta
(iii) taṁrūpa (iv) taṁsabhāva (vi) sutta and (vii) kāriya."

Among these, this rule is called 'taṁrūpātidesa' by the strength of the reading 'brahma, atta, sakha etc.' The remaining forms are similar to those of instrumental. Raññā, rājūbhi rājūhi, rājebhi rājehi apeti; rañño rājino, raññaṁ rājūnaṁ rājānaṁ santakaṁ. The word 'rājassa' is understood in the following :-

(138-121) Smiṁhi rañña rājini.

(The word rāja) followed by the case-ending 'smiṁ' is changed into rañña, rājini.

with the case-ending is changed into rañña and rājini. For example :- raññe rājini rājūsu rājesu patiṭṭhitaṁ. The word brahma is declined differently when it is followed by 'ga', 'nā' 'sa' and 'smiṁ', brahmā, brahmāno. The words 'ālapane ca' (287-70) and 'e' (192-135) are understood :–

(193-122) Brahmato gassa ca.

After 'brahma', also the 'ga' is substituted.

The 'ga' (vocative case-ending si) too, used after 'brahma' is changed into 'e'. By the force of 'ca' 'e' is continued. Bho brahme bhavanto brahmāno; brahmānaṁ brahmaṁ brahmāno. The words 'brahmassa' and 'anto' are understood by vipariṇāma :–

(198-123) Uttaṁ sanāsu.

(The final vowel) followed by the case-endings 'sa' and 'nā' is changed into 'u'.

When the case-endings 'sa' and 'nā' follow, the final of the word 'brahma' is changed into the state of 'u'. The expression of 'u' by the word 'uttaṁ' is to express that sometimes it is not found. Brahmunā brahmebhi brahmehi. Now, first, when followed by 'sa', the change into the state of 'u' is made; Then, the technical terms 'jha' and 'la' are applicable by 'ivaṇṇuvaṇṇā jhalā' (58-29).

(117-124) Jhalato sassa no vā.

After 'jha' and 'la', the case-ending 'sa' optionally becomes 'no'.

After ivaṇṇa and uvaṇṇa technically called 'jha' and 'la', the case-ending 'sa' optionally becomes 'no'. Brahmuno brahmassa, brahmānaṁ

The state of 'nā' is also applicable by atidesa in ablative. brahmunā, brahmebhi brahmehi; brahmuno brahmassa, brahmānaṁ or brahmūnaṁ.

(197-125) Brahmato tu smiṁ ni.

The case-ending 'smiṁ', however, used after brahma is changed into 'ni'.

After the word 'brahma' the case-ending 'smiṁ' is changed into 'ni'. By the force of 'tu', also after the words kamma, camma, and muddha etc. sometimes (it is changed into 'ni'). brahmani, brahmesu. The word 'atta' is declined differently from instrumental etc. Attā, attāno; bho atta bho attā, bhavanto attāno; attānaṁ attaṁ, attāno. In the case-ending 'nā', by the force of 'ca' the final vowel of 'atta' is optionally changed into 'a' according to the rule 'akammantassa ca (160-197)'. Attanā or attena.

(211-126) Attanto hismiṁ-ana-attaṁ.

(The final) followed by the case-ending 'hi' is changed into 'ana'.

The final vowel of the word 'atta' is changed into the state of 'ana' before the case-ending 'hi'. Attanebhi attanehi. The words 'tato' (212-129) and 'attanto' (211-126) are understood in the following :–

(213-127) Sassa no.

The case-ending 'sa' is changed into 'no'.

After that, that is, after the word 'atta', the case-ending 'sa' is changed into 'no'. Attano, attānaṁ.

(214-128) Smā nā.

The case-ending 'smā' is changed into 'nā'.

After that, that is, after the word 'atta' the case-ending 'smā' is changed into 'nā'. Attanā apeti. Even if this being accomplished just by the atidesa of the state of nā, it is not joined with the following rule, but it is separated in order to indicate different meaning. Thus the final 'ta' of 'atta' is sometimes changed into 'ra', when 'ja' follows. The word 'attato' is understood in the following :-

(212-129) Tato smiṁ ni.

The case-ending 'smiṁ' used after is changed into 'ni'.

After that, that is, after the word 'atta', the case-ending 'smiṁ' is changed into 'ni'. Attani attanesu. The word 'sakha' is declined differently:- Sakhā sakhāno. The word 'yonaṁ' (190-114) is to be understood :-

(191-130) Sakhato cāyono.

And (the case-ending 'yo' used) after 'sakha' is changed into 'āyo' and 'no'.

After the word 'sakha' the case-ending 'yo' is changed into 'āyo' and 'no'. Sakhāyo.

(194-131) Sakhantassa-i no-nā-naṁ-sa-esu.

The final of the word 'sakha' followed by the case-endings 'no', 'nā', 'naṁ' and 'sa' is changed into 'i'.

When the case-endings 'no', 'nā', 'naṁ' and 'sa' follow, the final of 'sakha' is changed into 'i'. Sakhino tiṭṭhanti. When for vocative, the technical term 'ga' (287-70) is applied :-

(113-132) Sakhato gassa e vā.

After 'sakha' the 'ga' is optionally changed into 'e'.

The 'ga' is optionally changed into 'a', 'ā', 'i', 'ī' and 'e' after 'sakha'. Alternatively, by the force of 'vā' it is sometimes, changed into 'e' after other words also. For example :- bhaddante ise etc. 'E' is so called because of combination of a, ā, i, ī, and e. The preceding vowel is elided by sequence. Bho sakha, bho sakhā bho sakhi bho sakhī bho sakhe, bhavanto sakhāno sakhāyo sakhino. The words 'sakhantassa (194-131), and 'āro' (195-134) are understood in the following :–

(196-133) Su-naṁ-aṁ-su vā.

(The final of the word 'sakha') followed by the case-ending 'su', 'naṁ' and 'aṁ' is optionally changed (into 'āra').

When the case-endings 'su', 'naṁ', and 'aṁ' follow, the final of sakha is optionally changed into 'āra'. Sakhāraṁ, sakhānaṁ, sakhaṁ, sakhāno, sakhāyo sakhino; sukhinā. The word 'sakhantassa' (194-131) is understood :–

(195-134) Āro himhi vā.

(The final vowel of the word 'sakha') followed by the case-ending 'hi' is optionally changed into 'āra'.

When the case-ending 'hi' follows, the final of 'sakha' is optionally changed into 'āra'. Sakhārebhi sakhārehi sakhebhi sakhehi. When 'i' is substituted, the genitive is changed into 'no' by the rule "jhalato sassa no vā" (117-124). Sakhino sakhissa, sakhārānaṁ sakhīnaṁ. The case-ending

sakhissa, sakhārānaṁ sakhīnaṁ. The word 'sakhato' (191-135) is understood:-

(192-135) smiṁ-e.

The case ending 'smiṁ' is changed into 'e'

The case-ending 'smiṁ' used after sakha is changed into 'e'. This rule is freshly laid down to indicate obligation. Sakhe, sakhāresu, sakhesu. The word 'ātuma' is to be declined in the first case and second case like 'atta'. Ātuma, ātumāno; bho ātuma bho ātumā, bhavanto ātumāno; ātumānaṁ ātumaṁ, ātumāno; ātumānena etc. are similar to 'purisa'. There is difference in the case of puma :- "Puma + si". Now, here the word 'savibhattissa (120-243)' is governing :–

(152-136) Pumantassa ā simhi.

If the case-ending 'si' follows, the final of puma is changed into 'ā'.

The final vowel of 'puma' followed by the case-ending 'si' is changed into 'ā' together with the case-ending. By the force of the word 'anta', it is to be understood that the final of the stems 'maghava', 'yuva' etc. too (is changed into 'ā'). Pumā. Now, the word 'pumantassa (222-327)' also is governing :-

(155-137) Yosu-āno.

If the case-ending 'yo' follows, (the final of the word 'puma') is changed into 'āno'.

The final of the word 'puma' followed by the case-ending 'yo' is changed into 'āno' together with the case-ending. Pumāno.

(153-138) Aṁ ālapana-ekavacane.

(The final vowel of the word 'puma') followed by the vocative in singular number is changed into 'aṁ'.

If the vocative in singular number follows, the final of the word 'puma' together with the case-ending is changed into 'aṁ'. He pumaṁ, he pumāno; pumaṁ pumāno. The word 'ā' is understood in the following:–

(159-139) U nāmhi ca.

If the case-ending 'nā' follows, (the final of the word puma) is changed also into 'u'.

The final of the word 'puma' followed by the case-ending 'nā' is optionally changed into 'ā' and 'u'. By the force of 'ca' also the final of the words puma, kamma and thāma are changed into 'u' when the case-endings 'sa' and 'smā' follow. Pumānā pumunā or pumena. The word 'āne' is understood in the following :–

(157-140) Hivibhattimhi ca.

Also when the case-ending 'hi' follows.

And if the case-ending 'hi' follows, the final of the word 'puma' is changed into 'āne'. The word vibhatti is used in order to cancel 'savibhatti'. Pumānebhi pumānehi. By the force of 'ca', when any case-ending follows, the final of the words 'yuva', 'maghava' etc. is changed into 'āna'. By the force of 'ca' in the rule "u nāmhi ca" (159-139) the case-endings 'sa' and 'smā' having followed, the final of puma is optionally changed into 'u'. It (is changed) into 'no' by the rule "jhalato sassa no

is understood in the following :–

(215-141) Jhalato ca.

Also after 'jha' and 'la'.

The case-ending 'smā' used after the words called 'jha' and 'la' is changed into 'nā'. The use of 'ca' indicates that sometimes it is prevented. Pumānā pumunā pumā pumamhā pumasmā, pumanebhi pumānehi pumebhi pumehi; pumuno pumassa, pumānaṁ.

(156-142) Āne smiṁ-mhi vā.

(The final of 'puma') followed by the case-ending 'smiṁ' is optionally changed into 'āne'.

If the case-ending 'smiṁ' follows, the final vowel of the word 'puma' together with the case-ending is optionally changed into 'āne'. pumāne pume pumamhi pumasmiṁ.

(158-143) Susmiṁ ā vā.

(The final of the word 'puma') followed by the case-ending 'su' is optionally changed into 'ā'.

If the case-ending 'su' follows, the final of the word 'puma' is optionally changed into 'ā'. Pumāsu pumesu. Now, in the case of the words like yuva :- Yuva + si. By the force of 'anto' it is changed into 'ā' according to the rule "pumantassa ā simhi" (152-136). By the force of 'ca' in the rule "hivibhattimhi ca" (157-140) it is changed into 'āna' too. Yuvā, yuvāno yuvānā yuvā; he yuva he yuvā he yuvāna he yuvānā, bhavanto yuvānā; yuvānaṁ yuvaṁ, yuvāne yuve. By the force of 'ca' in

follow, the final of the words yuva and maghava etc. is changed into 'ā'. Yuvānā yuvena or yuvānena, yuvānebhi yuvānehi yuvebhi yuvehi; yuvānassa yuvassa, yuvānānaṁ yuvānaṁ; yuvānā yuvānamhā yuvānasmā, yuvānebhi yuvānehi yuvebhi yuvehi; yuvānassa yuvassa, yuvānānaṁ yuvānaṁ; yuvānā yuvānamhi yuvānasmiṁ yuve yuvamhi yuvasmiṁ, yuvānesu yuvāsu yuvesu. The words 'maghavā' maghavāno maghavānā etc. are similar to the word 'yuva'.

(Here End) the a-ending (words).

Ā ending masculine word sā. Sā + si. The case-ending 'si' is elided. Sā sunakho ('sā' means dog). Now regarding the plural number :-

(84-144) Agho rassaṁ ekavacana-yosu api ca.

And when the singular number and the case-ending 'yo' follow, (the final vowel) other than 'gha' also becomes short.

When the singular number and the case-ending 'yo' follow, the final vowel of stems except the vowel 'ā' called 'gha' becomes short. Thus it is shortened. By the force of 'api', the case-ending 'si' is prevented. The remaining process is usual. Sā tiṭṭhanti; he sa he sā; saṁ se; sena, sābhi sāhi; sassa sāya, sānaṁ; sā samhā sasmā, sābhi sāhi; sassa, sānaṁ; se samhi sasmiṁ, sāsu. Similarly the words paccakkhadhammā, gaṇḍīvadhanvā etc. should be declined.

(The treatment of) ā-ending (words is complete here).

The word 'aggi', i - ending masculine. The case-endings si etc. are applied. Aggi + si. The words 'anto' (122-99) and 'siṁhi vā (94-105)' are understood :–

(95-145) Aggissa ini.

(The final) of 'aggi' is changed into 'ini'.

If the case-ending 'si' follows, the final of aggi is optionally changed into 'ini'. The case-ending 'si' is elided by the rule "sesato lopaṁ gasipi" (220-74). Aggini aggi. Now regarding the plural number :- The technical terms 'jha' and 'la' are applicable by the rule "ivaṇṇuvaṇṇā jhalā" (58-29). Now the words 'jhalato and vā (117-124)' are understood :–

(118-146) Ghapato ca yonaṁ lopo.

And after the stems gha, and pa, the case-ending 'yo' is dropped.

The case-ending 'yo' is optionally elided after gha, pa, and the vowel 'ā', 'i' vaṇṇa and 'u' vaṇṇa which express the feminine gender, and which are called 'jha' and 'la'. The word 'vā' is understood in the sense of vavatthitavibhāsā.

(88-147) Yosu kata-nikāra-lopesu dīghaṁ.

When 'yo' follows, after elision of 'ni' (the final) is lengthened.

When 'yo' endings follow, after dropping of 'ni' all final short vowels belonging to stems are lengthened. "Kata-nikāra-lopo" means those from which 'ni' is elided. Aggi. The word 'attaṁ' from the rule "pañcādīnamattaṁ" (90-252) is understood in the following :–

(96-148) Yosu akata-rasso jho.

Before, the case-endings 'yo' the 'jha', if not shortened (is changed into 'a').

When the case endings 'yo' follow, jha (i or ī) which has not been shortened is changed into 'a'. Aggayo. Why jho ? For, this is not applicable to 'rattiyo'. Similarly, in the vocative case-ending :- he aggi, he aggī he aggayo. In the context of accusative singular, when the preceding vowel (in sandhi) is to be elided :–

(82-149) Aṁ-mo niggahitaṁ jha-la-pehi.

The (case-ending) 'aṁ' and the (sound) 'ma' after jha, la, or pa are changed into niggahita.

After jha, la, or pa (the bases ending in i - vaṇṇa, and u - vaṇṇa), the case-ending 'aṁ' and the sound 'ma' are changed into niggahita. Aggiṁ. aggī aggayo; agginī aggībhi aggīhi. By the force of 'ca' in the rule "su-naṁ-hi-su ca" (89-87), there is no lengthening in some cases :- aggibhi aggihi. Genitive suffix is changed into 'no' by the rule "jhalato sassa no vā (117-124)". According to 'sassa no' (117-124), here the genitive suffix preceded by 'jhala' changes into 'no'. Aggino aggissa, aggīnaṁ. When the rule 'smā nā' (214-128) is applied, it is changed into 'nā' optionally by the rule 'jhalato ca' (215-141). For example :- agginā aggimhā aggismā, aggībhi aggīhi aggibhi aggihi; aggino aggissa, aggīnaṁ; aggimhi aggismiṁ, aggīsu aggisu. Similar other words :-

Joti pāṇi gaṇḍi muṭṭhi Kucchi vatthi sāli vīhi

isi muni maṇi dhani	giri ravi kavi kapi
asi masi nidhi vidhi	adhi kimi pati hari
ari timi kili bali	jaladhi and gahapati
urudhiti varamati	nirupadhi adhipati
anjali sārathi atithi	samādhi udadhi etc.

(Here end) the words ending in 'i'.

The ī-ending masculine word daṇḍī. Now, regarding daṇḍī + si :- By the rule "agho rassaṁ ekavacana-yo-su api ca (84-144)" when the vowel becomes short, by the force of 'api' in this context, it is not applicable when 'si' follows; this is, therefore, being told as a general rule.. Now, when 'shortening' is applicable :-

(85-150) Na sismiṁ a-napuṁsakāni.

When (the case-ending) 'si' follows, (the final vowels of) non-neuter words do not (become short).

The case-ending 'si' having followed, (the final vowels of) non-neuter words only do not become short. Thus the absence of shortening is laid down. The case-ending 'si' is dropped. Daṇḍī tiṭṭhati (There is a staff-bearer). Why a-napuṁsakāni ? For in the usages like sukhakāri dānaṁ (Gift makes one happy), the shortening remains.

"Liṅga is that which is the hetu of knowing masculine
etc. indicates through direct or indirect use."

staff-bearers). Elsewhere, when the vowel becomes short by the rule 'agho rassaṁ etc. (84-144)', the word 'jhato' (224-153) and 'katarassā' (224-153)' are understood in the following :-

(225-151) Yonaṁ no.

The case-ending 'yo' is changed into 'no'.

After 'jha' which has been shorthened, the entire case-ending 'yo' together with ālapana is changed into 'no'. Daṇḍino tiṭṭhanti (There are staff-bearers). Why Katarassa ? For, the rule does not apply to 'aggayo'.

> "In the place of governing (rule) the case-ending 'yo' is sometimes changed into 'no' regarding the base which has not been shortened; this is done by yogavibhāga for example 'sāramatino.''

The words 'ālapane' and 'ga' (57-71) are understood in the following :-

(245-152) Jha-la-pā rassaṁ.

The jha, la, and pa are shortened.

The jha, la and pa followed by 'ga' (vocative case-ending si) are shortened. Bho daṇḍi (o, staff-bearer). By the rule 'agho rassaṁ' (84-144) etc. when (the final vowel) becomes short it is stated anew for universal application (niyama). Therefore, in the examples like 'bhotī' etc. it is not shortened. daṇḍī daṇḍino. In the accusative, when there is shortening, the word 'aṁ' (223-188) is understood. The word 'vā' from the rule 'ghapato smiṁ yaṁ vā' (216-180) is to be understood by 'maṇḍūkagati'.

(224-153) Naṁ jhato kata-rassā.

After 'jha' which has been shortened (the case-ending 'aṁ') is changed into 'naṁ'.

The case-ending 'aṁ' is optionally changed into 'naṁ' after 'jha' which has been shortened. Daṇḍinaṁ daṇḍiṁ, daṇḍī daṇḍino; daṇḍinā, daṇḍībhi daṇḍīhi; daṇḍino daṇḍissa, daṇḍīnaṁ. The case-ending 'smā' is changed into 'nā' by the rule 'jhalato ca' (215-141). Daṇḍinā daṇḍimhā daṇḍismā, daṇḍībhi daṇḍīhi; daṇḍino daṇḍissa, daṇḍīnaṁ. The rule 'jhato kata-rassā' is understood in the following. Similarly, the word 'vā' is understood as before :–

(226-154) Smiṁ ni.

The case-ending 'smiṁ' is change into 'mi'.

The case-ending 'smiṁ' is optionally changed into 'ni' after 'jha' which has been shortened. Daṇḍini daṇḍimhi daṇḍismiṁ, daṇḍīsu. Similar other ī-ending nouns are :-

"Dhammī saṅghī ñāṇī hatthī	cakkī pakkhī dāṭhī raṭṭhī
chattī mālī cammī yogī	bhāgī bhogī kāmī sāmī
dhajī gaṇī sasī kuṭṭhī	jaṭī yānī sukhī sikhī
dantī mantī karī cāgī	kusalī musalī calī
pāpakārī sattughāṭī	mālyakārī dīghajīvī
dhammavādī sīhanādī	bhūmisāyī sīghayāyī etc."

The word 'gāmanī' is declined differently in the locative. Gāmaṇī,

The difference is only in the absence of the substitute 'ni'. Similar are the words senānī, sudhī etc.

(Here end) the stems ending in 'ī'.

U-ending masculine word 'bhikkhu'. Similarly, 'si' should be joined after the word bhikkhu. The case-ending 'si' is elided. So bhikkhu (That monk). In plural number, the case-ending 'yo' is elided by the rule 'ghapato ca yonaṁ lopo' (118-146). It is lengthened by the rule 'yosu kata etc.' (88-147). Te bhikkhū (Those monks). When the case-ending 'yo' is not dropped, the words 'vā' (117-124) and 'yonaṁ' (118-146) are understood in the following :-

(119-155) Lato vokāro ca.

After 'la' (the case-ending 'yo') becomes 'vo' too.

After the 'la' stems, the case-ending 'yo' is optionally changed into 'vo'. And by the force of 'kāra' the case-ending 'yo' is changed into 'no'. The word 'ca' is used for non-application in some words. And optionally, the word 'ca' is used to pull the word 'no'. By that, after the words jantu and sabbaññū the case-ending 'yo' is also changed into 'no'. The word 'vā' is in the sense of vavatthitavibhāsā. Therefore :–

> "The case-ending 'yo' is always changed into 'vo' after the words bhikkhu etc. It is applied by vibhāsā to the words hetu etc. And it is not changed into 'vo' and

The words 'attaṁ' (90-252) and 'a-kata-rassa' (96-146) are understood in the following :-

(97-156) Ve-vo-su lo ca.

Before 've' and 'vo', the 'la' is changed (into 'a').

'Ve' or 'vo' having followed, 'la' (u, ū) which has not been shortened is also changed into 'a'. Bhikkhavo. Bho bhikkhu, bhavanto bhikkhū. Now, when 'yo' is not elided :-

(116-157) A-kata-rassā lato yo ālapanassa ve-vo.

After the stems ending in 'la' (u, ū) which are not shortened, the vocative case-ending 'yo' is changed into 've' and 'vo'.

The vocative case-ending 'yo' becomes 've' and 'vo' after the stems ending in 'la' (u, ū) which are not shortened. The state of 'a' is applied. Bhavanto bhikkhave bhikkhavo. By the rule 'ammo niggahitaṁ jha-la-pehi' (82-149), (the case-ending) 'aṁ') is changed into 'niggahita'. Bhikkhuṁ, bhikkhū bhikkhavo; bhikkhunā, bhikkhūbhi bhikkhūhi, bhikkhuno bhikkhussa, bhikkhūnaṁ bhikkhunaṁ; bhikkhunā bhikkhumhā bhikkhusmā, bhikkhūbhi bhikkhūhi bhikkhubhi bhikkhuhi; bhikkhunò bhikkhussa, bhikkhūnaṁ bhikkhunaṁ; bhikkhumhi bhikkusmiṁ, bhikkhūsu bhikkhusu. Similarly :-

"setu ketu rāhu bhāṇu　　saṅku ucchu veḷu maccu
sindhu bandhu neru meru　　sattu kāru hetu jantu
ruru paṭu etc."

There is difference in Nominative and Accusative in the declensions

hetū hetave hetavo; hetuṁ, hetū hetavo hetuyo. The remaining forms are like those of the word 'bhikkhu'. Jantu, jantū jantavo. By understanding the word 'kāra' (119-155), the case-ending 'yo' is also changed into 'no'. Jantuno jantuyo; bho jantu, jantū jantave jantavo; jantuṁ, jantu jantavo jantuno jantuyo etc. Now, regarding the difference of the word satthu :- Regarding 'satthu + si' :- The word 'ànto' is understood :–

(199-158) Satthu-pitu-ādīnaṁ ā sismiṁ si-lopo ca.

The final vowel of the words 'satthu' and 'pitu' etc. followed by the case-ending 'si'-and which is elided, - is changed into 'ā'.

The case-ending 'si' having followed, the final of the words 'satthu', pitu, bhātu, dhītu, kattu etc. is changed into 'ā' and the case-ending 'si' is elided. Satthā. Now, the word 'satthu-pitu-ādīnaṁ' is governing in the following :–

(200-159) Aññesu ārattaṁ.

(The final vowel) followed by other (endings) is changed into 'āra'.

The case-endings other than 'si' having followed, the final of the words satthu, pitu etc. is changed into the condition of 'āra'. By the expression of the word 'āratta', it is indicated that it is not universal. Now, the word `āra' is to be understood in the following :–

(205-160) Tato yonaṁ o tu.

Then, the case-ending 'yo' is changed into 'o' too.

After the substitute 'āra' the entire case-ending 'yo' is substituted

saralopa etc. should be applied. Satthāro. (The final vowel) is changed into 'ā' in the vocative by the rule 'akāra-pitādi-antānaṁ ā' (244-72). And on the authority of the rule 'ge rassaṁ', it becomes shortened which is optional by the rule 'ākāro vā' (246-73). The 'ga' is elided. Bho sattha bho satthā, bhavanto satthāro; satthāraṁ, satthāre satthāro. The word 'tato' is understood in the following :–

(207-161) Nā ā.

The (case-ending) 'nā' is changed into 'ā'.

After the substitute 'āra' the case-ending 'nā' is substituted by 'ā'. Satthārā, satthunā. This is accomplished by the abstract form ārattam. Satthārebhi satthārehi. The word 'vā' from the rule 'vā naṁhi' (201-163) is understood in the following :-

(203-162) U sasmiṁ sa-lopo ca.

(The final vowel) followed by 'sa' is changed into 'u' and 'sa' is elided.

The case-ending 'sa' having followed, the final of satthu, pitu etc. is optionally changed into the condition of 'u' and the case-ending 'sa' is elided. This is exception to the substitution into 'āra'. Satthu. It is not changed into 'āra' elsewhere due to the force of indication with abstract form. Satthuno satthussa. The word 'ārattaṁ' (200-159) is understood in the following :-

(201-163) Vā naṁhi.

(The final vowel) followed by the case-ending 'naṁ' is optionally

The case-ending 'naṁ' having followed, the final of satthu, pitu etc. is optionally changed into the condition of 'āra'. Satthārānaṁ. When there is not change into 'āra', the rule 'vā namhi' is understood.

(202-164) Satthunā āttañ-ca.

Also after the word 'satthu' it becomes 'ā'.

The case-ending 'naṁ' having followed, the final vowel of the word satthu, and the final of pitu etc. is optionally changed into the condition of 'ā'. The word 'satthu' is used again to indicate the fixed rule regarding satthu. Satthānaṁ. The case-ending 'smā' is changed into 'nā' by the rule 'amha-tumha-ntu-rāja-brahma-atta-sakha-satthu-pitu-ādīhi-smā nā vā' (270-120). Satthārā, satthārebhi satthārehi; satthu satthuno satthussa, satthānaṁ, satthārānaṁ The word 'ārato' is understood in the following :–

(206-165) Tato smiṁ i.

Then, 'smiṁ' is changed into 'i'.

After the substitution into āra, the case-ending 'smiṁ' is changed into 'i'. By the force of 'tato' used again, the case-ending 'smiṁ' is changed into 'i' after other stems also. For example :- bhuvi, divi.

(208-166) Āro rassaṁ ikāre.

(The substitute) 'āra' followed by 'i' is shortened.

The substitute 'āra' becomes shortened if 'i' follows. Satthari, satthāresu. Similarly, kattā, kattāro; bho katta bho kattā, bhavanto kattāro; kattāraṁ, kattāre kattāro; kattārebhi kattārehi. By the rule 'U sasmiṁ sa-lopo

Kattu kattuno kattussa, kattārānaṁ kattānaṁ kattūnaṁ kattunaṁ; kattāra, kattārebhi kattārehi; kattu kattuno kattussa, kattārānaṁ kattānaṁ kattūnaṁ kattunaṁ; kattari, kattāresu. When there is not change into 'āra' :- Kattūsu kattusu. Similarly,

"bhattu vattu netu sotu ñātu jetu chettu bhettu
dātu dhātu nattu bodhetu viññāpetu etc."

The rule 'u sasmiṁ sa-lopo ca' (203-162) is understood in the following :–

(204-167) Sakamandhātādīnaṁ ca.

Also (the final vowel of the words) 'sakamandhātu' etc. (is changed into u).

When the case-ending 'sa' follows, also the final of sakamandhātu etc. is changed into the condition of 'u' and the case-ending 'sa' is elided. The fresh mention is for fixation. Sakamandhātu iva assa rājino vibhavo (The glory of this king is like that of Sakamandhātu). The remaining is alike. Similarly, the words mahāmandhātu etc. should be declined. The difference of the word pitu is :- when the case-ending 'si' follows there is change into 'ā'. The 'si' is elided. Pitā. Now, regarding the case-ending 'yo' :– the words 'āro' and 'rassaṁ' (208-166) are understood.

(209-168) Pitādīnaṁ asimhi.

(The āra substitute) of pitu etc. is shortened before case- endings other than 'si'.

The substitute 'āra' of pitu etc. becomes short before case-endings

the additional mention 'a-simhi' is to indicate another meaning. By that, when 'to' etc. follow; the words pitu etc. are changed into 'i'. As :- pitito, mātito, bhātito, dhītito, pitipakkho, mātipakkho. Pitaro. The remaining forms are like those of 'kattu'. Bho pita bho pitā, bhavanto pitaro; pitaraṁ, pitare pitaro; pitarā pitunā, pitarebhi pitarehi. In the absence of substitute 'āra', by bhāvaniddesa :- pitūbhi pitūhi pitubhi pituhi; pitu pituno pitussa, pitarānaṁ pitānaṁ pitūnaṁ. Or when it is not lengthened :- pitunaṁ; pitarā, pitarebhi pitarehi pitūbhi pitūhi; pitu pituno pitussa, pitarānaṁ pitānaṁ pitūnaṁ pitunnaṁ; pitari, pitaresu pitūsu pitusu. Similarly, bhātā bhātaro etc.

(Here end) the stems ending in 'u'.

Ū-ending masculine word 'abhibhū'. Similarly, the suffixes 'si' etc. should be applied. 'Si' is dropped. So abhibhū. When the case-ending 'yo' is elided:- te abhibhū. By the rule 'agho rassaṁ' (84-144) etc. shortening is applicable. The sound 'va' is applicable. Due to being shortened, it is not changed into the state of 'a'. Abhibhuvo; bho abhibhu, bhavanto abhibhū abhibhuvo. Due to being shortened, it is not changed into 've'. The remaining forms are similar to those of the word 'bhikkhu'. The difference lies only in shortening. Abhibhuṁ, abhibhū abhibhuvo; abhibhunā, abhibhūbhi abhibhūhi; abhibhuno abhibhussa, abhibhūnaṁ etc. Similar are sayambhū, vessabhū, parābhibhū etc. The difference of the word 'sahabhū' lies only in the case-ending 'yo' changed into 'no'. Sahabhū, sahabhū sahabhuvo sahabhuno etc. Likewise, the difference of the word 'sabbaññū' is only in the case-ending 'yo'. So sabbaññū, te sabbaññū. When the

in the rule 'lato vo kāro ca' (119-155), the case-ending 'yo' is changed into 'no'. And the sound 'va' is not applicable because the governing 'vā' is for vavatthitavibhāsā. Sabbaññuno; bho sabbaññu, sabbaññū sabbaññuno; sabbaññuṁ, sabbaññū sabbaññuno etc. Similarly, maggaññū, dhammaññū, atthaññū, kālaññū, mattaññū, kataññū, viññū, vidū, vedagū, pāragū etc.

(Here end) the stems ending in 'ū'.

The stem ending in 'e' has not a literary occurance. O-ending masculine word 'go'. Si etc. are applied after it. 'Si' is elided. Go gacchati (cow goes). The word 'go' from the rule 'gāva se' (73-174) is governing. The word 'āva' is understood in the following :-

(74-169) Yosu ca.

(The word 'go') followed by the case-endings 'yo' is also (changed into 'āva').

The case-ending 'yo' (nominative and accusative plural) having followed, 'o' of 'go' is also changed into 'ava'. By the force of 'ca', it is also found when followed by the case-ending nā, smā, smiṁ and su. The case-ending 'yo' is changed into 'o' by the force of 'tu' in the rule 'tato yonaṁ o tu' (205-106). Sara-lopa etc. are applicable. Gāvo tiṭṭhanti (Cows stand).

(75-170) Ava-amhi ca.

When the case-ending 'aṁ' follows, (the vowel) 'o' of 'go') is changed into ('āva') and 'ava'.

The case-ending 'aṁ' having followed, the vowel 'o' of 'go' is changed into 'āva' and 'ava'. By the force of ca, 'ava' substitute is also found when the case-endings yo, nā, sa, smā, smiṁ and su follow. Gavo gacchanti (Cows go), he go, he gāvo he gavo. Now, regarding the second case-ending :- the word 'amhi' is understood.

(76-171) Āvassa-u vā.

The final vowel of 'āva' is optionally changed into 'u'.

The case-ending 'aṁ' having followed, the final vowel of 'āva', that is of the substitute 'gava', is optionally changed into 'u'. The niggahita is applicable by the rule 'ammo' etc. (82-149). Gāvuṁ gāvaṁ gavaṁ, gāvo gavo. The rule 'goṇa naṁhi vā' (80-173) is understood in the following:-

(81-172) Su-hi-nā-su ca.

The case-endings su, hi and nā having followed, (the word 'go' is also changed).

The entire word 'go' followed by the case-endings su, hi and nā is optionally changed into 'Goṇa'. By the force of 'ca', the remaining (case-endings) also are included. Goṇo, goṇā; he goṇa, he goṇā; goṇaṁ, goṇe; goṇena, goṇebhi goṇehi; goṇassa.

(80-173) Goṇa naṁhi vā.

The case-ending 'naṁ' having followed, (the word 'go') is optionally changed into 'goṇa'.

The entire word 'go' followed by the case-ending 'naṁ' is optionally changed into 'goṇa'. Goṇānaṁ; goṇā goṇamhā goṇasmā, goṇebhi goṇehi;

goṇa-substitute is not applicable :- Gāvena gavena, gobhi gohi.

(73-174) Go-āva se.

(The vowel 'o' of the word) 'go' followed by the case-ending 'sa' is changed into 'gāva'.

This rule has three padas i.e. go āva se. The word 'go' in the rule means 'gossa o', that is 'o' belonging to 'go'. When the case-ending 'sa' follows, 'o' of 'go' is changed into 'āva'. Gāvassa gavassa. In the context of the case-ending 'naṁ' :- the words 'go' and 'ava' are understood in the following :-

(77-175) Tato naṁ aṁ patimhā alutte ca samāse.

After that word, the case-ending 'naṁ' is changed into 'aṁ' and ('o' of 'go' is changed into 'ava') if the word 'pati' follows and if 'aluttasamāsa' is formed.

The case-ending 'naṁ' after the word 'go' is also changed into 'aṁ' and 'o' of 'go' is changed into 'ava', if the word 'pati' follows, and if 'aluttasamāsa' is formed. By the force of 'ca', it is changed into 'aṁ' and 'ava' even when compound is not formed. Gavampatissa therassa. Gavaṁ. By the word 'ca' in the rule 'su-nā-hi-su ca' (81-172) also when the case-ending 'naṁ' follows, the change into 'gu' is found. By the word 'ca' in the rule 'no ca dvādito namhi' (67-229), the sound 'na' is augmented. Gunnaṁ or gonaṁ. Gāvā gāvamhā gāvasmā gavā gavamhā gavasmā, gobhi gohi; gāvassa gavassa, gavaṁ gunnaṁ gonaṁ; gāve gāvamhi gāvasmiṁ gave gavamhi gavasmiṁ, gāvesu gavesu gosu.

(Here end) the stems ending in 'o'.

Thus, the masculine words are :-

"Purisa guṇavā rājā sā aggi daṇḍī bhikkhu
satthā abhibhū sabbaññū and go."

(The treatment of) masculine words is over.

Now, (after the masculine gender) the words of the feminine gender are being told. The a-ending feminine word has not a literary occurance. The ā-ending feminine word 'kaññā'. When the stem 'kañña' is formed:–

(237-176) Itthiyaṁ ato ā-paccayo.

After a stem ending in 'a', the suffix 'ā' is used in the feminine gender.

The suffix 'ā' is used after a stem ending in 'a', in feminine gender.

"The feminine suffixes indicating basic meaning are like
si etc. Ṇa etc. are indicative of the meanings of suffixes
together with the basic meaning."

First, by the rule 'saralopo etc.' the preceding vowel is elided and it is taken to the place of latter sound. Now, as it is told that 'dhātupaccayavibhattivajjitaṁ atthavaṁ liṅgaṁ', the case-ending does not indicate gender. Thus, the application of case-ending does not occur. By the word 'ca' in the rule 'taddhita-samāsa-kitakā-nāmaṁ vā tavetūnādīsu ca' (601-319), the stem with a feminine suffix also is called nāma. The application of 'si' etc. should be known as earlier. By the rule 'sesato

lopaṁ gasi-pi' (220-74), the case-ending 'si' is dropped. Sā kaññā. Now, regarding the plural number :- the technical term 'ga' from the rule 'ālapane si gasañño' (57-71) is applicable. The word 'itthikhyā' from the rule 'te itthikhyā po' (58-29) is understood in the following :–

(60-177) Ā gho.

The sound (gender-ending) 'ā' is called 'gha'.

The gender ending 'ā' belonging to feminine gender is called 'gha'. Thus, the term 'gha' is applied. The case-ending 'yo' is optionally elided by the rule 'ghapato ca yonaṁ lopo' (118-146). Tā kaññā tā kaññāyo (Those girls). Now, regarding the vocative case :- the word 'gassa' from the rule 'sakhato gasse vā' (113-132) is understood in the following :-

(114-178) Ghat-e ca.

Also after stems ending in 'gha', ('ga') is changed into 'e'.

After 'gha' stems (feminine stems ending in 'ā') 'ga' is also changed into 'e'. Saralopa etc. are applied. Bhoti kaññe, bhotiyo kaññā kaññāyo (O you girls). In the accusative singular, due to saralopa and pakatibhāva, we have kaññaṁ, kaññā kaññāyo. Now, regarding the third case-ending etc. the words 'āya' and 'ekavacanaṁ' from the rule 'āya catuttha-ekavacanānaṁ' (109-295) are understood.

(111-179) Gha-to n-ādīnaṁ.

After 'gha', nā etc. are substituted (by āya).

After the 'gha' stems having the vowel 'ā' the group of the case-endings begining with 'nā' and ending with 'smiṁ' is changed into

kaññābhi kaññāhi; kaññāya, kaññānaṁ; kaññāya, kaññābhi kaññāhi; kaññāya, kaññānaṁ. Now regarding the case-ending 'smiṁ' :-

(216-180) Gha-pa-to smiṁ yaṁ vā.

After 'gha' and 'pa', the case-ending 'smiṁ' is optionally changed into 'yaṁ'.

The case-ending 'smiṁ' used after the stems 'gha' and 'pa' is optionally changed into 'yaṁ'. Also it is changed into 'āya' elsewhere. Kaññayaṁ kaññāya, kaññāsu. Other similar words are :-

"saddhā medhā paññā vijjā cintā mantā taṇhā vīṇā
icchā mucchā ejā māyā mettā mattā sikkhā bhikkhā
jaṅghā gīvā jivhā vācā chāyā āsā gaṅgā nāvā
gāthā senā lekhā sālā mālā velā pūjā khiḍḍā
pipāsā vedanā saññā cetanā tasiṇā pajā
devatā vaṭṭakā godhā balākā parisā sabhā
ūkā sevālikā laṅkā salākā vālikā sikhā
visākhā visikhā sākhā vācā vañjhā jaṭā ghaṭā
jeṭṭhā soṇḍā vitaṇḍā karuṇā vanitā latā
kathā niddā sudhā rādhā vāsanā siṁsapā papā
pabhā sīmā khamā jāyā khattiyā sakkharā surā
dolā tulā silā līlā lālelā mekhalā kalā
vaḷavā alambusā musā ṁañjūsā sulasā disā
nāsā juṇhā guhā īhā lasikā vasudhā etc.

The difference of the word 'ammā' etc. is only in vocative. Amma, ammā ammāyo. When, according to 'ghate ca' (114-178), 'ga' is substituted

by the sound 'e' :-

(115-181) Na amma-ādito.

After 'amma' etc. the 'ga' is not changed.

After the words ammā, annā etc. the 'ga' vocative singular is not changed into 'e'. The shortening is applicable by the rule 'ākāro vā' (246-73). Bhoti amma, bhoti ammā, bhotiyo ammā ammāyo. Similarly, annā annāyo, bhoti anna bhoti annā, bhotiyo annā annāyo. Ambā, ambā ambāyo; bhoti amba bhoti ambā, bhotiyo ambā ambāyo etc.

(Here end) the stems ending in 'ā'.

I-ending feminine word 'ratti'. As before, si etc. should be applied. 'Si' is elided. Ratti. Now, regarding the plural number :- the words 'saññā' (57-71) and 'i-vaṇṇa-u-vaṇṇa' (58-29) are understood in the following :-

(59-182) Te itthikhyā po.

Those occuring at the end of feminine stems are called 'pa'.

"Itthikhyā" means the term known as feminine. Those the 'i' vaṇṇa and 'u' vaṇṇa occuring at the end of feminine stems are called 'pa'. Thus, the technical term 'pa' is applied. The case-ending 'yo' is elided by the rule 'ghapato ca' (118-146). By the rule 'yosu kata etc.' (88-147), lengthening is applied. Rattī rattiyo or ratyo; he ratti, he rattī he rattiyo. Niggahita is applicable by the rule 'aṁ-o' etc. (82-149). Rattiṁ, rattī rattiyo. Now, regarding the third case-ending etc. the words 'ekavacanānaṁ' and 'nādīnaṁ' (111-179) are understood in the following :-

(112-183) Pa-to yā.

After 'pa', ('nā' etc.) are changed into 'yā'.

After 'i' vaṇṇa and 'u' vaṇṇa which are technically called 'pa', the groups of the singular case-endings 'nā' etc. are changed into 'yā'. Rattiyā, rattībhi rattīhi rattibhi rattihi; rattiyā, rattīnaṁ rattinaṁ. Now, regarding the fifth case-ending :-

(68-184) Aṁ-ā pa-to smiṁ smānaṁ vā.

The 'smiṁ' and 'smā' case-endings added to the 'pa' stems are optionally changed into 'aṁ' and 'ā'.

After the 'pa' stems, the case-endings 'smiṁ' and 'smā' are optionally changed into 'aṁ' and 'ā' respectively. The word 'vā' is in the sense of vavatthitavibhāsā. By that, after the ending of u-vaṇṇa they are not changed. Also after i-vaṇṇa-ending, it should be understood according to usage. The word 'sare' (70-30) and 'yavakāro' (71-489) are understood in the following:- The word 'yo' (74-169) and 'ekavacana' (62-206) are to be used by sīhagati and maṇḍūkagati.

(72-185) Pasaññassa ca.

The 'pa' stem is also changed (into 'ya').

A vowel-substitute of the case-ending 'yo' or of a singular case-ending having followed, the 'i' vaṇṇa belonging to 'pa' is also changed into 'ya'. Moreover, in this context, the sound 'ya' only is governing. By the force of the technical term 'pa' only the 'i' vaṇṇa is to be taken. The word 'ca' is used to reject the rule in the cases of 'ratto' etc. Ratyā

singular the substitutes 'aṁ' and 'ya' are applicable. Ratyaṁ. The yaṁ-substitute is applicable by the rule 'ghapato smiṁ yaṁ vā' (216-180). Rattiyaṁ. The word 'aṁ', 'smiṁ' and 'vā' are understood elsewhere :-

(69-186) Ādi-to o ca.

And after 'ādi', (smiṁ) is changed into 'o'.

The case-ending 'smiṁ' after 'ādi' is optionally changed into 'aṁ' and 'o'. By the word 'ca' after other stems also, it is changed into 'ā', 'aṁ' and 'o'. Ratyā rattiṁ ratto rattiyā, rattīsu rattisu.

Similar are other nouns ending in 'i' :-

"Patti yutti vutti kitti mutti titti khanti kanti
santi tanti siddhi suddhi iddhi vuddhi buddhi bodhi
bhūmi jāti pīti sūti nandi sandhi sāṇi koṭi
diṭṭhi vuṭṭhi tuṭṭhi yaṭṭhi pāḷi āḷi nāḷi keḷi
sati mati gati cuti dhiti yuvati vikati
rati ruci rasmi asani vasati osadhi dhūli aṅguli dundubhi
doṇi aṭavi chavi etc."

(Here end) the stems ending in 'i'.

The **ī-ending** feminine word 'itthī'. The word 'itthī' is belonging to the stems ending in 'ī' (and) feminine. Now regarding the stem 'itthī' :- the words 'itthiyaṁ' and 'paccayo' (237-176) are understood.

(238-187) Nadādi-to vā ī.

After the words of the 'nada' group or otherwise the suffix 'ī' is used.

The suffix 'ī' is used in the feminine gender after the words of the nada group or non-nada group. The word 'vā' is used for the collection of non-nada group etc. By that, after the words puthu, go etc. also 'ī' is understood. Now, regarding the elision of the vowel :- when 'asavaṇṇa' occurs by the rule 'kvaci-asavaṇṇānaṁ lutte' (14-16), the original form of 'ī' is retained; the term 'nāma' is applicable. The si etc. are applicable. Itthī, itthī. Shortening is applicable by the rule 'agho rassaṁ' (84-144). Itthiyo. Now, regarding the vocative :- shortening is applicable by the rule 'jha-la-pā rassaṁ' (245-153). Bhoti itthi, itthī itthiyo. Regarding the accusative singular :- the word 'vā' from the rule 'ghapato smiṁ yaṁ vā' (216-180) is understood :-

(223-188) Aṁ yaṁ ī-to pasañña-to.

After the words ending in 'ī' called 'pa', the case-ending 'aṁ' is changed into 'yaṁ'.

The case-ending 'aṁ' is optionally changed into 'yaṁ' after the words ending in 'ī' which are technically called 'pa'. Itthiyaṁ itthiṁ, itthī itthiyo; itthiyā, itthībhi itthīhi; itthiyā, itthīnaṁ; itthiyā, itthībhi itthīhi; itthiyā, itthīnaṁ; itthiyaṁ itthiyā, itthīsu. Similarly, nadī, nadī. When the case-ending 'yo' is not elided :- by the word 'tu' in the rule 'tato yonaṁ o tu' (205-160), the case-ending 'yo' is changed into 'o' too. The vowel 'ī' is changed into 'ya' by the rule 'pasaññassa ca' (73-185). By the rule 'yavataṁtalana'

etc. (269-41), 'dya' becomes 'ja'. Then reduplication is applicable. Najjo/nadiyo sandanti (Rivers flow). Eventhough the words 'najjo' etc. are being proved here in this manner, in vutti, they are proved by the force of the expression 'ānatta' (98-189). It should be understood that this is just to show an alternative way of accomplishment like that of the words atraja, sugata etc. He nadi, he nadī he najjo he nadiyo; nadiyaṁ nadiṁ, nadī najjo nadiyo. The case-endings 'nā' and 'sa' are sometimes changed into 'ā' by yogavibhāga as 'ā pato' in the rule 'amā' etc. (68-184). By that the following expressions are proved- 'na jaccā vasalo hoti' and 'puthabyā ekarajjena' etc. The conjunct 'dya' is changed into 'ja' and it is reduplicated as previous. Najjā/nadiyā kataṁ (done by river), nadībhi nadīhi; najjā nadiyā, nadīnaṁ; najjā nadiyā, nadībhi nadīhi; najjā nadiyā, nadīnaṁ; najjaṁ nadiyaṁ nadiyā, nadīsu. Similar words like 'itthī' are :-

"mahī vetaraṇī vāpī pāṭalī kadalī ghaṭī
nārī kumārī taruṇī vāruṇī brāhmaṇī sakhī
gandhabbī kinnarī nāgī devī yakkhī ajī migī
vānarī sūkarī sīhī haṁsī kākī and kukkuṭī etc.

Similarly, when after the word mātula the suffix 'ī' is added :-

(98-189) Mātula-ādīnaṁ ānattaṁ īkāre.

(The final vowel) of the words beginning with 'mātula' followed by 'ī' is changed into 'āna'.

The final of the words mātula, ayyaka, vāruṇa etc. when followed by the suffix 'ī' is changed into 'āna'. The genitive is used to indicate the final sound. Saralopa etc. should be operated. Mātulānī. Similarly,

ayyakānī, varuṇānī. The remaining forms are similar to those of the word 'itthī'. Among the non-nada words, after the word 'puthu' the suffix 'ī' is to be added. By the force of 'ca', in the rule 'o sare ca' (78-31), the vowel 'u' is changed into 'ava'. Puthavī puthaviyo. Now, regarding the case-endings 'sa', smā and smiṁ : puthabyā puthaviyā; puthabyā pathaviyā; puthabyaṁ puthaviyaṁ puthaviyā etc. After the word 'go' the suffix 'ī' is to be added by the rule 'nadādito vā' (238-187) or by mahāvutti. Or in the rule 'gāve se' (73-174) by yogavibhāga of 'gāva' the vowel 'o' is changed into 'āva'. The forms gāvī; gāvī gāviyo etc. are similar to those of the word 'itthī'. Now regarding 'māṇava', the words 'itthiyaṁ' (237-176) 'vā' and 'ī' (238-187) are understood :-

(239-190) Ṇava-ṇika-ṇeyya-ṇa-ntūhi.

After the words ending in the suffixes ṇava, ṇika, ṇeyya, ṇa and ntu.

The suffix 'ī' is used after the feminine words ending in the suffxed ṇava, ṇika, ṇeyya, ṇa and ntu. The word 'vā' is governing to reject this in some examples. Saralopa etc. should be operated. Māṇavī. Similarly, nāvikī, venateyyī, gotamī. Now regarding the word 'guṇavantu' :- the word 'vā' is understood :-

(341-191) Ntussa taṁ īkāre.

The suffix 'ntu' being followed by the suffix 'ī' is changed into 'ta'.

The entire suffix 'ntu' being followed by the suffix 'ī' is optionally changed into 'ta'. In addition, saralopa etc. should be operated. Guṇavatī,

guṇavatī guṇavatiyo; guṇavantī, guṇavantī guṇavantiyo etc. are similar to the forms of the word 'itthī'. Similarly, kulavatī, sīlavatī, yasavatī, rūpavatī, satimatī, gomatī. By the rule 'nadādito vā' (238-187) after the word 'mahanta' the suffix 'ī' should be added. As the word 'ntu' is used (in the rule), optionally the substitute 'ta' (for nta of mahanta) is indicated. Mahatī, mahantī. Now regarding 'bhavanta + ī' :- the word 'īkāre' is to be understood :–

(242-192) Bhavato bhoto.

The word 'bhavanta' is changed into 'bhota'.

The entire word 'bhavanta' followed by the feminine suffix 'ī' is changed into 'bhota'. Sā bhotī, bhotī bhotiyo; he bhoti, he bhotī bhotiyo etc. Now regarding the word 'bhikkhu' :- the words itthiyaṁ (237-176) and 'vā' (238-187) are understood :–

(240-193) Pati-bhikkhu-rāja-īkārantehi inī.

After the words ending in 'pati', bhikkhu, rāja and ī, the suffix 'inī' is used.

The suffix 'inī' is used in the feminine gender after the words ending in pati, bhikkhu, rāja and ī. By the force of 'tu' in the rule 'saralopo amādesa' etc. (83-87), the preceding vowel sometimes is not dropped. The latter vowel is elided by the rule 'vā paro asarūpā' (13-15). Bhikkhunī, bhikkhunī bhikkuniyo etc. After the word 'gahapati' the suffix 'inī' is added. The word 'attaṁ' is understood :-

(91-194) Patissa inimhi.

'a').

The final vowel of the word 'pati' followed by the suffix 'inī' is changed into 'a'. Similarly, when the following vowel is elided, lengthening is applicable by the rule 'pubbo ca' (11-18). Gahapatānī. Similarly, after the word 'rāja' the suffix 'inī' is added, as also saralopa and pakatibhāva are applicable. Rājinī. Among the stems ending in 'ī', the suffix 'inī' is used after the word 'daṇḍi'. Saralopa etc. are applicable. Daṇḍinī, daṇḍinī daṇḍiniyo; similarly, hatthinī, medhāvinī, tapassinī, piyabhāṇinī etc. Now regarding 'pokkharī + inī' :- the vowels 'i' and 'na' are changed into 'a' and 'ṇa' by the rule 'tesu vuddhi' (362-355) etc. Pokkharaṇī pokkharaṇī. By the force of 'tu' in the rule 'tato yonaṁ o tu' (205-160), the case-ending 'yo' is changed into 'o' and the vowel 'ī' is changed into 'ya'. By the force of 'kāra' in the rule 'yavataṁ' (274-41) etc. 'ṇya' becomes 'ña'. Reduplication is applied. Pokkharañño or pokkharaṇiyo etc. The governing 'vā' is to be used to include that which is not directly referred to. By that also after the words 'vidū, yakkha' etc. the suffix 'inī' is indicated. Paracittavidunī. Process of paralopa and shortening are to be made. Paracittavidunī, paracittaviduniyo; yakkhinī, yakkhiniyo; sīhinī sīhiniyo etc.

(Here end) the nouns ending in 'ī'.

U-ending feminine word 'yāgu'. Its process of declension is like that of the word 'ratti'. The difference is only in absence of aṁ-ādesa. Yāgu, yāgū yāguyo; he yāgu, he yāgū yāguyo; yāguṁ, yāgū yāguyo; yāguyā, yāgūbhi yāgūhi yāgubhi yāguhi; yāguyā, yāgunaṁ; yāguyā, yāgūbhi yāgūhi

yāgubhi yāguhi; yāguyā, yāgūnaṁ yāgunaṁ; yāguyaṁ yāguyā, yāgūsu yāgusu. Similarly, dhātu, dhenu, kāsu, daddu, kaṇḍu, kacchu, rajju, kareṇu, piyaṅgu, sassu etc. Now regarding the difference of the word 'mātu' :- The process of declension is like that of the word 'pitu'. The 'āra-substitute' is not applicable (optionally) by the abstract form 'ārattaṁ' (as in pitu). The difference lies only in ya-ādesa by the rule 'pato yā' (111-183). Mātā, mātaro; bhoti māta bhoti mātā, bhotiyo mātaro; mātaraṁ; mātaro; mātarā mātuyā matyā. The vowel 'u' is elided and shortening is applied by the rule 'tesu vuddhi' etc. (362-355). Mātarebhi mātarehi mātūbhi mātūhi mātubhi mātuhi; mātu mātussa mātuyā, mātarānaṁ mātānaṁ mātūnaṁ mātunaṁ, mātarā mātuyā, mātarebhi mātarehi mātūbhhi mātūhi mātubhi mātuhi; mātu mātussa mātuyā, mātarānaṁ mātānaṁ mātūnaṁ matunaṁ; mātari, mātaresu mātūsu mātusu. Similarly, dhīta, dhītaro; duhitā, duhitaro etc.

(Here end) the nouns ending in 'u'.

Ū-ending feminine word 'jambū'. Jambū, jambū jambuyo; he jambu, he jambū jambuyo; jambuṁ, jambū jambuyo etc. the forms are like those of the word 'itthī'.

> "Similarly, indeed, vadhū sarabhū / sarabū, sutanū,
> camū/ vāmurū, nāganāsūrū are like the word 'jambū'."

(Here end) the nouns ending in 'ū'.

O-ending feminine word 'go'. Its process of declension is like that of the masculine word 'go'. "The enlisting (of the words) in feminine gender is as follows :-

Kaññā, ratti, nadī, itthī mātulānī, bhikkhunī
daṇḍinī, yāgu, mātā jambū and go."

(The treatment of) the feminine gender is over.

Now, the topic about the neuter gender is being told. A-ending neuter word 'citta'. The case-endings 'si' etc. are applied as earlier. Now regarding 'citta + si' :- The words 'napuṁsakehi' (217-199) and 'ato niccaṁ' (218-196) are understood :–

(219-195) Si-ṁ.

The case-ending 'si' is changed into 'aṁ'.

This rule has two words 'si' and 'aṁ'. The case-ending 'si' is always changed into 'aṁ' after neuter genders ending in 'a'. Saralopa, pakatibhāva etc. are applicable. Cittaṁ. Now, regarding the plural :- the words 'yonaṁ ni napuṁsakehi' (217-199) are understood :–

(218-196) Ato niccaṁ.

After (the neuter gender ending in) 'a' (the case-ending 'yo') is always (changed into 'ni').

The case-ending 'yo' is always changed into 'ni' after the neuter gender ending in 'a'. The sound 'ni' is optionally changed into 'ā' by

the rule 'sabbayonīnaṁ ā e' (107-69). Moreover lengthening is applied by the rule 'yosu kata' etc. (88-147). Cittā cittāni.

> "Even when the case-ending 'yo' is changed into ni,
> ā and e by the regular process, in this context, the
> state of ā and e occurs sometimes only; to indicate this
> fact, the rule 'ato niccaṁ' is specifically referred to."

In the vocative, 'ga' is elided. He citta, he cittā cittāni. In accusative, 'ni' is changed into 'e' optionally. Cittaṁ, citte cittāni. The remaining forms are like those of the word 'purisa'. Similar other words :-

> "puñña, pāpa, phala, rūpa, sādhana / sota, ghāna, sukha,
> dukkha, kāraṇa / dāna, sīla, dhana, jhāna, locana / mūla,
> kūla, bala, jāla, maṅgala / naḷina, liṅga, mukha, aṅga,
> jala, ambuja / pulina, dhañña, hirañña, pada, amata /
> paduma, puṇṇa, susāna, vana, āvudha / hadaya, cīvara,
> vattha, kula, indriya /
>
> nayana, vadana, yāna, udāna, sopāna, pāna / bhavana,
> bhuvana, loha, ālāta, tuṇḍa, aṇḍa pīṭha / karaṇa, maraṇa,
> ñāṇa, ārammaṇa, arañña, tāṇa / caraṇa, nagara, tīra,
> chatta, chidda, udaka etc." //

The difference in the word 'kamma' in the third case-ending, singular etc. Kammaṁ, kammā kammāni; he kamma, he kammā kammāni; kammaṁ, kamme kammāni. The rules 'susmiṁ ā vā' (158-143) and 'u nāmhi ca' (159-139) are understood in the following :-

(160-197) A kammantassa ca.

The final vowel of the word 'kamma' too is changed into 'a'.

The final vowel of the word 'kamma' followed by the case-ending 'nā' is optionally changed into 'a' and 'u'. By the force of 'anta' the final of the words thāma, addha etc. also become 'u'. By the force of 'ca' when the case-endings 'nā' and 'su' follow, the final of the words maghava and yuva is optionally changed into 'ā'. Kammunā kammanā or kammena, kammebhi kammehi. Now regarding the case-endings 'sa' and 'smā' :- by the force of 'ca' in the rule 'u nāmhi ca' (159-139), the final vowel of the words puma, kamma, and thāma followed by the case-endings 'sa' and 'smā' is optionally changed into 'u'. Kammuno kammassa, kammānaṁ; kammunā kammā kammamhā kammasmā, kammebhi kammehi; kammuno kammassa, kammānaṁ. Now regarding the case-ending 'smiṁ' :- by the force of 'tu' in the rule 'brahmato tu smiṁ ni' (197-125), sometimes 'ni' is laid down. Kammani kamme kammamhi kammasmiṁ, kammesu. Similarly, thāmunā thāmena or thāmasā; thāmuno thāmassa; thāmunā thāmā; addhunā, addhuno etc. forms are like earlier. Guṇavantu + si :- When the rules 'savibhattissa' (120-243) 'ntussa' (122-99) and 'simhi' (124-98) are applied :-

(125-198) Aṁ napuṁsake.

In neuter gender, (ntu) is changed into 'aṁ'.

When the case-ending 'si' follows, the suffix 'ntu' with the case-ending is changed into 'aṁ' in the neuter gender. Guṇavaṁ cittaṁ. Now, regarding the case-ending 'yo' :- it is changed into 'a' and 'i' by

the rules 'ntussa nto' (122-99) 'yosu ca' (74-169). Guṇavanti guṇavantāni. The remaining declension is easy to understand. Gacchant + si :- it is changed into 'aṁ' by the rule 'siṁhi gacchantānaṁ ntusaddo aṁ' (186-107). Gacchaṁ gacchantaṁ, gacchantā gacchantāni.

The stems ending in 'a' (are over).

Ā-ending neuter word assaddhā. Now, regarding the base form of the word 'assaddhā' :- The final vowel of samāsa becomes short by the rule 'saro rasso napuṁsake' (299-322) after having taken 'samāsassa' as governing. As it is a samāsa the term nāma is applicable. Si etc. are applied. The remaining process is the same as that of 'citta'. Assaddhaṁ kulaṁ (unfaithful family), assaddhā or assaddhāni kulāni etc. Similar is the word 'mukhanāsikā'. That word is a dvandva singular, therefore, it is always used in singular. Mukhanāsikaṁ; he mukhanāsika; mukhanāsikena etc.

The stems ending in 'ā' are over.

I-ending neuter word 'aṭṭhi'. Si etc. are applied. 'Si' is elided. Aṭṭhi. The word 'vā' is understood in the following :-

(217-199) Yonaṁ ni napuṁsakehi.

After the neuter stems, the case-ending 'yo' is changed into 'ni'.

The entire case-ending 'yo' is optionally changed into 'ni' after the neuter gender stems. Aṭṭhīni. Otherwise the case-ending 'yo' is always

dropped and lengthening is applicable. Aṭṭhī. Similarly, he aṭṭhi; he aṭṭhī he aṭṭhīni; aṭṭhiṁ, aṭṭhī aṭṭhīni aṭṭhinā etc. are similar to those of the word 'aggi'. Similarly, satthi, dadhi vāri akkhi acchi etc.

The stems ending in 'i' are over.

The ī-ending neuter word 'sukhakārī'. Now, regarding 'sukhakārī + si' :- Shortening is applicable by the rule 'agho rassaṁ' etc. (84-144) when the case-ending 'si' follows, as it is in neuter gender. The case-ending 'si' is elided. Sukhakāri dānaṁ (gift causing happiness), sukhakārī sukhakārīni; he sukhakāri, he sukhakārī he sukhakārīni; sukhakārinaṁ sukhakāriṁ; sukhakārī sukhakārīni. The remaining forms are like those of the word 'daṇḍī'. Similarly, sīghayāyī etc.

The stems ending in 'ī' are over.

U-ending neuter word 'āyu'. Its process of declension is like that of the word 'aṭṭhi'. Āyu, āyū āyūni; he āyu, he āyū he āyūni; āyuṁ, āyū āyūni; āyunā. Due to being belonged to the manogaṇa the form 'āyusā' is proved. Āyūbhi āyūhi; āyuno āyussa āyūnaṁ etc. Similar other words are :- cakkhu vasu dhanu dāru tipu madhu hiṅgu siṅgu vatthu matthu jatu ambu assu etc.

The stems ending in 'u' are over.

Ū-ending neuter word 'gotrabhū'.

Now regarding 'gotrabhū + si' :- Shortening is applicable because it has neuter gender. The case-ending 'si' is elided. Gotrabhu cittaṁ (mystic consciousness), gotrabhū gotrabhūni; he gotrabhu, he gotrabhū he gotrabhūni; gotrabhuṁ; gotrabhū gotarabhūni gotrabhunā etc. are like those of the word 'abhibhū' in masculine gender. Similarly, abhibhū sayambhū dhammaññū etc.

The stems ending in 'ū' are over.

O-ending neuter word 'cittago'. When bahubbīhi compound is formed in the sense of 'cittā gāvo assa kulassa', the vowel 'o' is shortened into 'u' by the rule 'saro rasso napuṁsake' (299-322) as 'o' has vicinity of ṭhāna and payatana. Si etc. are applied. The 'si' is dropped. Cittagu kulaṁ, cittagū cittagūni etc. forms are like those of the word 'āyu'.

The treatment of the '0' ending word is over.

Thus, the neuter words are :-

Citta, kamma, assaddhā aṭṭhi, sukhakāri
āyu, gotrabhū, dhammaññū and cittago.

(The treatment of) the neuter gender is over.

Now, the topic of pronouns is being told. Twenty seven sabbanāma-s are :- Sabba, katara, katama, ubhaya, itara, añña, aññatara, aññatama, pubba, para, apara, dakkhiṇa, uttara, adhara, ya, ta, eta, ima, amu, kiṁ, eka, ubha, dvi, ti, catu, tumha, and amha. These have three genders because they are called 'sabbanāma-s'. When it indicates a specific gender, namely, masculine, the declension is as follows. In this context, the word 'sabba' means 'all'. The case-endings 'si' etc. should be applied as before. By the rule 'so' (104-66), the case-ending 'si' is changed into 'o'. Saralopa, paranaya etc. are to be applied. Sabbo jano (All people). Now, regarding the plural number :- 'sabba + yo'. The words 'sabba' etc. are technically called 'sabba-nāma' by the rule 'parasamaññā payoge' (9-11). The word 'yo' is understood :–

(164-200) Sabbanāma-akārata-e paṭhamo.

After pronouns ending in 'a' (the first case-ending yo) is changed into 'e'.

Nāma's belonging to all (sabba) of the three masculine, feminine and neuter, nouns are 'sabba-nāma-s'. The first case-ending 'yo' used after 'a' of all those genders-technically called 'sabba-nāma-s' is changed into 'e'. Sabbe purisā (All men). Why 'akārato' is used ? Because this is not found in the following :- sabbā amū, he sabba sabbā, he sabbe; sabbaṁ, sabbe; subbena, sabbebhi sabbehi. When for Dative singular the substitute 'āya' is laid down :- The words 'ato' (103-79), 'ā e' (107-69) 'smāsmiṁnaṁ' (108-90) and 'āya catutthekavacanassa' (109-295) are understood in the following :-

(110-201) Tayo neva ca sabbanāmehi.



After pronominal stems, the three are not changed.

The case-endings smā, smiṁ do not become ā, e and āya after pronouns ending in 'a'. Thus, 'āya' substitute is forbidden. The word 'ca' is used to reject this for some cases. By that, after 'pubba' etc. the case-endings smā and smiṁ become ā and e also. Sabbassa. The words 'akāro' and 'e' are understood in the following :-

(102-202) Sabbanāmānaṁ naṁhi ca.

Before the case-ending 'naṁ' (the final vowel 'a') of pronominal stems too (becomes 'e').

The final vowel 'a' of all pronouns too is changed into 'e' before the case-ending 'naṁ'. The word 'sabbanāmato' is understood in the following :-

(168-203) Sabbato naṁ saṁ-sānaṁ.

After all pronouns, the case-ending 'naṁ' is changed into 'saṁ' and 'sānaṁ'.

The case-ending 'naṁ' is changed into 'saṁ' and 'sānaṁ' after all pronouns. Sabbesaṁ sabbesānaṁ; sabbamhā sabbasmā, sabbebhi sabbehi; sabbassa, sabbesaṁ sabbesānaṁ; sabbamhi sabbasmiṁ, sabbesu. Now, regarding feminine gender :- by the rule 'itthiyaṁ ato āpaccayo' (237-176) the suffix 'ā' is applied. Remaining declension except the case-ending sa, naṁ, smiṁ is similar to the word kaññā. Sabbā pajā (All people) –, sabbā sabbāyo; he sabbe, he sabbā he sabbāyo; sabbaṁ, sabbā sabbāyo; sabbāya, sabbābhi sabbāhi. Now, regarding Dative singular :- the words 'sabba-nāmato

vā' (164-200) and the word 'sabbato' from the rule 'sabbato ko' (178-224) are understood in the following :-

(179-204) Gha-pa-to smiṁ-sānaṁ saṁ-sā.

After 'gha' and 'pa' the case-endings 'smiṁ' and 'sa' are changed into 'saṁ' and 'sa'.

After 'gha' and 'pa' pronouns, the case-endings 'smiṁ' and 'sa' are optionally changed into 'saṁ' and 'sa' respectively. The rule 'saṁsāsu ekavacanesu ca' (62-206) is to be understood :–

(66-205) Gho rassaṁ.

The 'gha' is shortened.

When the singular case-ending substitutes of 'saṁ' and 'sa' follow, the vowel 'ā' technically called 'gha' is shortened. The word 'sāgamo' (61-81) is understood -

(62-206) Saṁ-sā-su ekavacanesu ca.

(The sound 'sa' is augmented) also when 'saṁ' or 'sa' follow as singular case-endings.

When the singular case-ending substitutes of 'saṁ' and 'sa' follow, the sound 'sa' is augmented after the gender. Sabbassā sabbāya, sabbāsaṁ sabbāsānaṁ; sabbāya, sabbābhi sabbāhi; sabbassā sabbāya, sabbāsaṁ sabbāsānaṁ. Now, regarding the case-endings 'smiṁ' :- the words 'sabbanāmato' (164-200) and 'ghapa-saññāto' (179-204) are understood :–

(180-207) N-etāhi smiṁ āya-yā.

After the pronouns ('gha' and 'pa') the case-ending 'smiṁ' does not

become 'āya' and 'yā'.

After 'gha' and 'pa' pronouns, the case-ending 'smiṁ' is not changed into 'āya' and 'yā'. Thus, the āya-substitute is forbidden. By the governing 'vā', it sometimes (becomes 'āya'). For example :- dakkhiṇāya uttarāya etc. The sound 'saṁ' is changed into 'yaṁ'. Sabbassaṁ sabbāyaṁ, sabbāsu. Now, regarding the neuter gender :- 'sabbaṁ cittaṁ (entire consciousness), sabbāni; he sabba, he sabbāni; sabbaṁ, sabbāni. The remaining should be known like the masculine. Similarly, the words beginning with 'katara' (and) ending with 'aññatama' should be declined in three genders. Now, in this context:- the word 'katara' and 'katama' are to be used in the sense of questioning. The word 'ubhaya' indicates collection of two parts. The word 'itara' indicates other than that which is described. The word 'añña' indicates additional referrence. The words 'aññatara' and 'aññatama' indicate the sense non-fixation (a-niyama). The words 'yo' (162-237) and 'sabbanāmakārate paṭhamo' (164-200) are understood in the following :–

(165-208) Dvandvaṭṭhā vā.

After pronouns (ending in 'a') in copulative compound, (yo) is optionally (changed into 'e').

The first case-ending 'yo' is optionally changed into 'e' after the vowel 'a' of pronouns in copulative compound. Katarakatame or katarakatamā mean katara and katama; and so on. The words 'pubba' etc. indicate direction etc. Pubbo kālo (former period). Now, regarding the plural :- the case-ending 'yo' is optionally changed into 'e' after the pronominal word 'pubba' etc. by the expression of the word 'parā' in the rule 'dhātuliṅgehi parāpaccayā'

pubbena, pubbebhi pubbehi; pubbassa, pubbesaṁ pubbesānaṁ. The vowels 'ā' and 'e' are optionally laid down by the rule 'smāsmiṁnaṁ vā' (108-90). Pubbā pubbamhā pubbasmā, pubbebhi pubbehi; pubbassa, pubbesaṁ pubbesānaṁ; pubbe pubbamhi pubbasmiṁ, pubbesu. Now, regarding the feminine gender :- Pubbā disā (eastern direction); pubbā pubbāyo etc. are like those of the word 'sabba'. Now, regarding the neuter gender :- Pubbaṁ ṭhānaṁ (former point), pubbāni; he pubba, he pubbāni; pubbaṁ, pubbāni. The remaining is similar to the masculine. Similar are the following words:- para, apara, dakkhiṇa, uttara, and adhara. The words 'sabbanāmato' and 'dvandvaṭṭhā' are to be understood in the following :-

(166-209) Na aññaṁ sabbanāmikaṁ.

The other rules relating to pronouns do not hold good (in copulative compounds).

Following the pronouns belonging to copulative compounds, the rules other than 'e - change' in the case of a 'yo' do not apply. So the 'saṁ' and 'sānaṁ' substitutes do not exist in this context. Pubbāparānaṁ, pubbuttarānaṁ, adharuttarānaṁ. Not taking 'nāññaṁ sabbanāmikaṁ' as governing, this is applicable also in the case of tatiyāsamāsa by yogavibhāga. Māsapubbāya māsapubbānaṁ (earlier by a month). The rule 'nāññaṁ sabbanāmikaṁ' is understood in the following :-

(167-210) Bahubbīhimhi ca.

In the relative compounds too.

In the relative compound too the other pronominal operations do not hold good. Piyapubbāya, piyapubbānaṁ; piyapubbe. By the force of 'ca',

the pronominal operations are applicable in the bahubbīhi made of the pronouns in the sense of direction. Dakkhiṇapubbassaṁ (and) dakkhiṇapubbassā are the bahubbīhi compounds in the sense of space between the South and the East. Similarly, uttarapubbassaṁ, uttarapubbassā etc. The vocative form of the words ya, ta, eta etc. is not possible. The word 'ya' is used in the sense of uncertain one. Yo puriso (Which man), ye purisā (Which men); yā kaññā (Which girl), yā yāyo; yaṁ, yā yāyo. Yaṁ cittaṁ (Which consciousness), yāni; yaṁ yāni. The remaining is like the word 'sabba'. The pronouns ta, eta, ima, amu, and kiṁ are used in the sense of being away (parammukha), near, very near, distant and questioning respectively. Now the difference of 'ta' :- ta + si. The words 'anapuṁsakassāyaṁ' 'siṁhi', and 'saṁ' are understood in the following :-

(174-211) Eta-tesaṁ to.

The sound 'ta' of the words 'eta' and 'ta' (is changed into 'sa').

When the case-ending 'si' follows, the sound 'ta' of the words 'eta' and 'ta' in the non-neuter gender is changed into 'sa'. Eso puriso (This man), so puriso (That man). The word sabbanāma and the word 'ta' from the present rule are understood in the following :-

(175-212) Tassa vā nattaṁ sabbattha.

In all genders, 'ta' is optionally changed into 'na'.

In all genders, the sound 't' of the pronoun 'ta' is optionally changed into 'n'. Ne te; naṁ taṁ, ne te; nena tena, nebhi nehi tebhi tehi. The words 'sabbassa' (170-220) and 'tassa vā sabbattha' (from the present rule) are understood in the following :-

(176-213) Sa-smā-smiṁ-saṁ-sā-su attaṁ.

(The pronoun 'ta') followed by the case-endings sa, smā, smiṁ, saṁ, and sā is changed into 'a'.

When the case-endings sa, smā, smiṁ, saṁ and sā in all genders follow, the entire pronoun 'ta' is optionally changed into 'a'. Assa nassa tassa, nesaṁ tesaṁ nesānaṁ tesānaṁ. The words 'smāsmiṁnaṁ' and 'mhāmhi' from the rule 'smāsmiṁaṁ mhāmimhi vā' (99-81) are understood in the following :-

(100-214) Na timhi kat-akārehi.

(The case-endings 'smā' and 'smiṁ') do not become (mha and mhi) after 'a' which is substituted for 'ta' and 'ima'.

After 'a' which is substituted for 'ta' and 'ima' the case-endings 'smā' and 'smiṁ' do not change into 'mhā' and 'mhi'. Asmā nasmā tasmā namhā tamhā, nebhi nehi tebhi tehi; assa nassa tassa, nesaṁ tesaṁ nesānaṁ tesānaṁ; asmiṁ nasmiṁ tasmiṁ namhi tamhi, nesu tesu. Now, regarding the feminine gender :- tā + si. It is changed into 'sā' (and) 'si' is elided. Sā kaññā (That girl). The state of 'na' is applicable. Nā tā nāyo tāyo; naṁ taṁ, nā tā nāyo tāyo; nāya tāya, nābhi tābhi nāhi tāhi. The word 'etimā' from the rule 'eta-imāsmi' (63-217) and 'ta' from the rule 'tassa vā' (64-216) in the capacity of ablative and also the word 'vā' are understood in the following :-

(55-215) Tato sassa ssāya.

The case-ending 'sa' added to 'ta' is changed into 'ssāya'.

After 'ta', eta and 'ima', the case-ending 'sa' is optionalv changed

into 'ssāya'. The rule 'saṁsāsu ekavacanesu ca' (62-206) and the 'i' (63-217) are to be understood in the following :-

(64-216) Tassā vā.

(The final vowel) of the pronoun 'tā' in the feminine gender is optionally changed (into 'i').

When the substitutes of 'saṁ' and 'sā' in singular follow, the final vowel of pronoun 'tā' in the feminine gender is optionally changed into 'i'. Tissāya tassāya assāya nassāya assā nassā tissā tassā nāya tāya, nāsaṁ tāsaṁ. The forms of the fifth and the sixth case are similar to those of the third and the fourth cases. Now, regarding the seventh case :– assaṁ nassaṁ tissaṁ tassaṁ nāyaṁ tāyaṁ, nāsu tāsu. In the neuter gender, when the case-ending 'si' follows, it is changed into 'na' due to absence of the substitute 'sa'. Naṁ taṁ, nāni tāni; naṁ taṁ, nāni tāni; nena tena etc. are similar to those of the masculine gender. 'Eta + si'. By the rule 'etatesanto' (174-211) the sound 'sa' is substituted. Eso puriso (this man), ete; etaṁ ete etc. are like those of the word 'sabba'. Now, regarding the feminine gender :- 'etā + si'. Sa-substitute is applicable. Esā kaññā (this girl), etā etāyo; etaṁ, etā, etāyo; etāya, etābhi etāhi. When, however, sa, smā, and smiṁ follow, the rule 'saṁsāsu ekavacanesu ca' (62-206) is to be understood.

(63-217) Et-imāsam-i.

(The final vowel) of 'eta' and 'ima' is changed into 'i'.

The genitive is used to indicate the final sound. When the substitutes of 'saṁ' and 'sa' of singular follow, the final vowel of 'eta' and 'ima'

is changed into 'i'. (It is changed into 'i') also when the 'ssāya' substitute follows, because of having the same process like the 'sa' substitution. By the governing word 'ca', the final vowel of the words añña and eka etc. also (is changed into 'i'). Etissāya etissā etāya, etāsaṁ etāsānaṁ; etāya etābhi etāhi; etissāya etissā etāya, etāsaṁ etāsānaṁ; etissaṁ etiyaṁ etāyaṁ etāya, etāsu. By the force of 'ca' :- aññissā aññāya, aññissaṁ aññāyaṁ; ekissā ekāya, ekissaṁ ekāyaṁ; itarissā itarāya, itarissaṁ itarāyaṁ etc. In the neuter gender :- 'etaṁ', etāni; etaṁ etāni. The remaining declension is clear. The difference of the word 'ima' :- ima + si. The expression 'sabbassa imassa' (170-220) is understood :–

(172-218) Anapuṁsakassa ayaṁ simhi.

(The word 'ima') in non-neuter gender followed by the case-ending 'si' is changed into 'ayaṁ'.

The entire word 'ima' in non-neuter gender followed by the case-ending 'si' is changed into 'ayaṁ'. The case ending 'si' is elided. Ayaṁ puriso, ime; imaṁ, ime.

(171-219) Ana-imi nāmhi ca.

And (the word 'ima') followed by the case-ending 'nā' is changed into 'ana' and 'imi'.

The entire word 'ima' followed by the case-ending 'nā' is changed into 'ana' and 'imi'. In this context, only a non-feminine gender is intended. Anena iminā. The word 'su-naṁ-hi-su' (89-87) is understood in the following :-

(170-220) Sabbassa imass-e vā.

The entire word 'ima' is optionally changed into 'e'.

The entire word 'ima' followed by the case-endings su, naṁ and hi is optionally changed into 'e'.

> "As reference is not made to ā-ending, and also the word 'sabbattha' is not used, the word 'ima' is to be taken here in non-feminine genders."

Ebhi ehi imebhi imehi. The words 'sabbassa vā' (from the present rule), 'sabbattha' (175-212) and 'sasmāsmiṁsaṁsāsu attaṁ' (176-213) are understood in the following :-

(177-221) Imasaddassa ca.

The word 'ima' also is changed (into 'a')

The entire word 'ima' too, is optionally changed into 'a', before the case-endings sa, smā, smiṁ and sā in all genders. Assa imassa, esaṁ esānaṁ imesaṁ imesānaṁ; asmā imasmā imamhā, ebhi ehi imebhi imehi; assa imassa, esaṁ esānaṁ imesaṁ imesānaṁ; asmiṁ imasmiṁ imamhi, esu imesu. In the feminine gender :- ima + si. Ayaṁ-substitute and si-lopa are applicable. Ayaṁ kaññā (This girl), imā imāyo; imaṁ, imā, imāyo; imāya, imābhi ihmāhi. In the dative :- the 'a'-state as well as ssāya-substitute for 'i' are applicable. Assā imissā imāya, imāsaṁ imāsānaṁ. In locative:- assaṁ imissaṁ or imissā. The case-ending 'smiṁ' is optionally changed into 'sa' by the rule 'tesu vuddhi' etc. (362-355). Imāyaṁ, imāsu. The remaining declension is clear. In the neuter gender :- ima + si. The words 'savibhattissa' and 'vā' are understood :-

(129-222) Imassa idaṁ aṁ-si-su napuṁsake.

When the word 'ima' is followed by the case-endings 'aṁ' and 'si', it is changed into 'idaṁ' in neuter gender.

If the case-endings 'aṁ' and 'si' follow, the entire word 'ima' is optionally changed into 'idaṁ' together with the case-ending in the neuter gender. Idaṁ cittaṁ virocati (This consciousness shines forth) imaṁ, imāni; idaṁ pupphaṁ passasi (you see this flower), imaṁ, imāni; anena iminā, ebhi ehi imebhi imehi etc. are to be known as in the masculine gender. The difference of the word 'amu' :- amu + si. The words 'vā' and 'anapuṁsakassa simhi' are understood :–

(173-223) Amussa mo saṁ.

The sound 'ma' of the word 'amu' is changed into 'sa'.

When the case-ending 'si' follows, the sound 'ma' of the word 'amu' in the non-neuter genders is optionally changed into 'sa'. Asu rājā (This king). The words 'sabbanāmato' and 'vā' are understood in the following:-

(178-224) Sabba-to ko.

'Ka' is added to all pronouns.

After all pronouns the word 'ka' is optionally augmented. By the force of the specially used word 'sabbato', 'ka' is augmented after the words 'hīna' etc. too. Not taking 'amussa mo saṁ' (173-223) as governing, by yogavibhāga, even when the sound 'ka' follows, the sa-change is applicable. Asuko, asukā; asukaṁ, asuke. In absence of sa-substitute :- amuko, amukā, amukaṁ etc. In the plural :- in the rule 'tato vokāro ca' (119-155), the sound 'vo' does not occur by the force of 'vā'. The

case-ending 'yo' is always dropped and lengthening is always applicable. Amū purisā (those men); amuṁ, amū; amunā, amūbhi amūhi amubhi amuhi; amussa. By the rule 'amussāduṁ' (130-225) not making governing, by yogavibhāga the substitute 'aduṁ' is made. Adussa amussa, amūsaṁ amūsānaṁ amusaṁ amusānaṁ, amusmā amumhā, amūbhi amūhi amubhi amuhi; adussa amussa, amūsaṁ amūsānaṁ amusaṁ amusānaṁ; amumhi amusmiṁ, amūsu amusu. In the feminine gender :- in nominative singular the sa-substitute etc. are applicable. Asu kaññā (those girls) asukā or amukā; amu, amū amuyo; amuṁ, amū amuyo; amuyā, amūbhi amūhi; amussā amussāya, amūsaṁ amūsānaṁ, amuyā, amūbhi amūhi; amussā amussāya, amūsaṁ amūsānaṁ; amussaṁ amuyaṁ, amūsu. In the neuter gender :- amu + si. The words 'savibhattissa' (120-243) and 'aṁsisu napuṁsake' from the rule 'imassidaṁ' etc. (129-222) are to be understood :–

(130-225) Amussa aduṁ.

The word 'amu' is changed into 'aduṁ'.

In the neuter gender the entire word 'amu' followed by the case-endings 'aṁ' and 'si' is changed into 'aduṁ' together with the case-ending. Aduṁ pupphaṁ (this flower), amū amūni; aduṁ amuṁ, amū amūni; amunā etc. are like the masculine gender. The difference of the word 'kiṁ' :- kiṁ + si. The words 'kissa' and 'ka' from the rule kissa ka ve ca (227-270) are understood :–

(227-226) Sesesu ca.

Also when the remaining (suffixes) follow.

When the remaining case-endings other than the suffix (va) follow,

the word 'kiṁ' is changed into 'ka'. Now by the force of 'ca' in the rule 'kissa ka ve ca' (227-270) the suffixes thaṁ etc., other than va-suffix, are taken. In the present context, the word 'sesa' implies only case terminations. The use of 'ca' prevents the rule in some cases. By that, the words 'kissa' 'kismiṁ' etc. are proved. The case-ending 'si' is changed into 'o' by the rule 'so' (104-66). Saralopa etc. are applicable. Ko eso (who's that), ke; kaṁ, ke; kena, kebhi kehi; kassa kissa. The niggahita is elided. Kesaṁ kesānaṁ; kasmā kamhā, kebhi kehi; kassa kissa, kesaṁ kesānaṁ; kasmiṁ kismiṁ kamhi kimhi, kesu. In the feminine gender :- kiṁ + si. By the rule 'sesesu ca' (from the present rule) when a case-ending follows, it is changed into 'ka'. By the rule 'itthiyaṁ ato āpaccayo' (237-176), the augment 'ā' is inserted in the middle. The case-ending 'si' is dropped. Kā esā kaññā (who's that girl), kā kāyo; kaṁ, kā kāyo etc. are like those of the word 'sabbā'. In the neuter gender :- kiṁ + si. Firstly, the elision of the case-ending 'si' is to be made because the rule of elision is stronger. Ka-substitute is not applicable because the case-ending does not follow again or because of paribhāsā 'tadanuparodhena' (56-64). Kiṁ etaṁ, kāni. In accusative singular :- when, by the rule 'kvaci lopaṁ' (38-53), the elision of niggahita is done :- The niggahita is added by the rule 'ammo niggahitaṁ jhala-pehi' (82-149), Kiṁ, kāni; kena etc. are like masculine gender. The word 'eka' indicates saṅkhyā (enumeration), atulya (uncomparable), asahāya (without a second) and añña (other). When it indicates 'saṅkhyā', it is always in singular. Elsewhere, it is also in plural. Eko, ekā; ekaṁ, eke etc. forms are entirely like those of the word 'sabba'. There is difference when the singular case-endings 'saṁ' and 'sā' follow. The word 'ubha' is a synonym of the word 'dvi'. It is always

in plural only. Ubha-yo. By the force of 'tu' in the rule 'tato yonaṁ o tu', the case-ending 'yo' is sometimes changed into 'o'. Ubho or ubhe purisā (both men), ubho or ubhe purise. By the rule 'tesu vuddhi' etc. (362-355), the vowel 'e' is sometimes changed into 'o' when su and hi follow. Ubhobhi ubhohi ubhebhi ubhehi.

(86-227) Ubha-ādito naṁ innaṁ.

The case-ending 'naṁ' used after 'ubha' etc. is changed into 'innaṁ'.

After the word 'ubha' etc. the case-ending 'naṁ' becomes 'innaṁ'. Ubhinnaṁ, ubhobhi ubhohi ubhebhi ubhehi; ubhinnaṁ; ubhosu ubhesu. The words 'dvi' etc. indicate 'saṅkhyā' and 'saṅkheyya'. They are always plural because of the reference to more than one. Dvi + yo. In this context, the words 'savibhattissa' (120-243) and 'itthīpumanapuṁsakasaṅkhyaṁ' (131 Kaccāyana) are governing.

(132-228) Yosu dvinnaṁ dve ca.

The numeral 'dvi' followed by the case-ending 'yo' is also changed into 'dve'.

The numeral 'dvi' followed by the case-ending 'yo' is changed into 'dve' in feminine, masculine and neuter together with the case-ending. By the word 'ca' (it is also changed) into 'duve'. When the case-ending 'naṁ' follows, it is also sometimes changed into 'duvi'. In the rule, plural is used in order to indicate that after the word 'dvi' only plural suffix is used. Dve dhammā (Two doctrines), dve itthiyo (Two ladies), dve or duve rūpāni (Two forms); similarly, in the accusative. bvībhi dvīhi. When lengthening occurs before the suffix 'naṁ' :-

(67-229) No ca dvādito namhi.

The sound 'na' is added to the words beginning with 'dvi' when the case-ending 'naṁ' follows.

After the numerals beginning with 'dvi' the sound 'na' is augmented when the case-ending 'naṁ' follows. By the force of 'ca', when the case-ending 'naṁ' follows, 'ssaṁ' is augmented after 'ti' and 'catu' in the feminine gender. Dvinnaṁ or duvinnaṁ; dvībhi dvīhi; dvinnaṁ duvinnaṁ; dvīsu. The difference of the word 'ti' :- ti + yo herein - When the elision of the case-ending 'yo' occurs :- The word 'yosu' is understood :–

(133-230) Ti-catunnaṁ tisso-catasso tayo-cattār tīṇi-cattāri.

The numerals 'ti' and 'catu' are changed into 'tisso', catasso, tayo, cattāro, tīṇi and cattāri.

The numerals 'ti' and 'catu' followed by the case-ending 'yo' are changed into tisso, catasso, tayo, cattāro,, tīṇi and cattāri together with the case-ending in feminine masculine and neuter respectively. Tayo purisā (three men), tayo purise passa (May you see three men), tebhi tīhi. The word 'naṁ' is understood in the follwing :-

(87-231) Iṇṇaṁ iṇṇannaṁ tīhi saṅkhyāhi.

(The case-ending 'naṁ') used after the numeral 'ti' is changed into 'iṇṇaṁ' and 'iṇṇannaṁ'.

The case-ending 'naṁ' after the numeral 'ti' is changed into iṇṇaṁ and iṇṇannaṁ. Saralopa etc. are applied. Tiṇṇaṁ tiṇṇannaṁ; tībhi tīhi; tiṇṇaṁ tiṇṇannaṁ; tīsu. In the feminine gender :- tisso itthiyo (three ladies); tisso; tībhi tīhi. The augment 'ssaṁ' is inserted when naṁ follows.

Tissannaṁ. It is not changed into 'iṇṇa' because of the intervention of 'ssaṁ'. The remaining declension is likewise. In the neuter gender :- tīṇi; tīni. The remaining is similar to masculine. Similarly, the substitutes as told earlier are applicable to the word 'catu' followed by yo, by the rule 'ti-catunnaṁ' etc. (133-230). By the force of 'tu' in the rule 'tato yonaṁ o tu' (205-160), sometimes, the vowel 'o' also occurs. Cattāro or caturo; cattāro caturo; catūbhi catūhi catubbhi; catunnaṁ :- The sound 'na' is augmented. Catūbhi catūhi; catunnaṁ; catūsu. In the feminine gender :- catasso; catasso. The augment 'ssaṁ' is also inserted before the case-ending 'naṁ'. The vowel 'u' of catu is changed into 'a' by the rule 'tesu vuddhi' etc. (362-355). Catassannaṁ. The remaining is similar. In the neuter gender:- cattāri; cattāri; The remaining is similar to the masculine gender. Thus,

> "Just as, the adjectives 'nīla' etc. the bahubbīhi samāsa (relative compound), the taddhita (secondary derivative) which is called sāmañña and lastly, the kita (verbal derivative) i.e. atīta etc. are called 'vācyaliṅgikaṁ.''

Now, in this context, it is told :-

> "The words 'esā', 'eso', and 'etaṁ' have been known by people according to the cannotation and the nouns are called feminine, masculine and neuter respectively."

(The treatment of) the three genders is over.

Now, tumha and amha, belonging to the words having no genders,

are being told :- The form of (the words tumha, amha) is the same in the three genders because they have no genders. When the stems tumha, amha are formed, si etc. are applicable. The words 'savibhattīnaṁ' and 'tumha-amhākaṁ' are governing :-

(140-232) Tvaṁ ahaṁ simhi ca.

(The words tumha and amha) followed by the case-ending 'si' are changed into 'tvaṁ' and 'ahaṁ'.

The entire words 'tumha' and 'amha' followed by the case-ending 'si' are changed into 'tvaṁ' 'ahaṁ' together with the case-ending respectively. By the force of 'ca', the word tumha is also changed into 'tuvaṁ'. Tvaṁ pumā (You are a man), tvaṁ itthī (You are a woman), tvaṁ napuṁsakaṁ (You are a hermaphrodite), or tuvaṁ satthā (you are a teacher); ahaṁ pumā (I am a man), ahaṁ itthī (I am a girl), ahaṁ napuṁsakaṁ (I am a hermaphrodite). In the plural number :- by the rule 'sabbanāmakārate paṭhamo' (164-200) the vowel 'e' occurs. Tumhe tiṭṭhatha (You stand), bhiyyo amhe mahemase (More we honour). The word 'amhassa' is understood in the following :-

(121-233) Mayaṁ yomhi paṭhame.

(The stem 'amha') followed by the first case-ending 'yo' is changed into 'mayaṁ'.

When the first case-ending 'yo' follows, the entire word 'amha' together with the case-ending is changed into 'mayaṁ'. Mayaṁ gacchāma (We go). Moreover, even if being in single number, the plural is used by superimposition of plurality due to honourific sense. The word 'amhi'

is understood in the following :-

(144-234) Tavaṁ mamañ ca na vā.

(The words 'tumha' and 'amha') are or are not changed into tavaṁ, mamaṁ.

If the case-ending 'aṁ' follows, the entire words 'tumha' and 'amha' together with the case-ending may or may not change into 'tavaṁ' and 'mamaṁ' respectively. Tavaṁ mamaṁ passa (May you see yourself and myself).

(143-235) Taṁ maṁ amhi.

(The words 'tumha' and 'amha') followed by the case-ending 'aṁ' are changed into 'taṁ' and 'maṁ'.

If the case-ending 'aṁ' follows, the entire words 'tumha' and 'amha' together with the case-ending are changed into 'taṁ' 'maṁ' respectively. 'Taṁ maṁ'.

(146-236) Tumhassa tuvaṁ tvaṁ amhi.

The word 'tumha' followed by the case-ending 'aṁ' is changed into 'tuvaṁ' and 'tvaṁ'.

When the case-ending 'aṁ' follows, the entire word 'tumha' together with the case-ending is changed into 'tuvaṁ' and 'tvaṁ'. Tuvaṁ tvaṁ. In the plural :- the words 'tumha amhehi' and 'ākaṁ' (161-244) are understood :-

(162-237) Vā yv-appaṭhamo

(After the words 'tumha' and 'amha') the second case-ending 'yo'

is optionally (changed into 'ākaṁ').

When the second case-ending 'yo' follows, the words 'tumha' and 'amha', it is optionally changed into 'ākaṁ'. Tumhākaṁ passāmi (I see you), tumhe passāmi (I see you), amhākaṁ passasi (You see us), amhe passasi (You see us).

(145-238) Nāmhi tayāmayā.

(The words 'tumha' and 'amha') followed by the case-ending 'nā' are changed into tayā and mayā.

When the case-ending 'nā' follows, the entire words 'tumha' and 'amha' together with the case-ending are changed into 'tayā' and 'mayā' respectively. Tayā mayā.

(210-239) Tayātayīnaṁ takāro tvattaṁ vā.

The sound 'ta' of tayā and tayi is optionally changed into 'tva'.

The sound 'ta' of tayā and tayi optionally becomes 'tva'. Tvayā tayā mayā, tumhebhi tumhehi; amhebhi amhehi. The words 'sasmiṁ' and 'vā' are understood in the following :-

(163-240) Sass-aṁ.

(After the words tumha and amha) the case-ending 'sa' changes into 'aṁ'.

The case-ending 'sa' which follows the words tumha and amha is optionally chanaged into 'aṁ'. Tumhaṁ / amhaṁ dīyate (It is given to you / me).

(141-241) Tava mama se.

(The words tumha and amha) followed by the case-ending 'sa' are changed into tava and mama.

If the case-ending 'sa' follows, the entire words 'tumha' and 'amha' together with the case-ending are changed into 'tuva' and 'mama' respectively. This rule is to be applied optionally, because alternative rule exists. Tava / mama dīyate (It is being given to you / me). The word 'se' is understood in the following :-

(142-242) Tuyhaṁ mayhaṁ ca.

(The words tumha and amha) are changed into tuyhaṁ and mayhaṁ also.

When the case-ending 'sa' follows, the words 'tumha' and 'amha' together with the case-ending are changed into 'tuyhaṁ' and 'mayhaṁ' respectively. Tuyhaṁ / mayhaṁ dīyate (It is being given to you / me).

(120-243) Amhassa mamaṁ savibhatissa se.

The stem 'amha' followed by the case-ending 'sa' is changed into 'mamaṁ' together with the case-ending.

When the case-ending 'sa' follows, the entire word 'amha' together with the case-ending is changed into 'mamaṁ'. Mamaṁ dīyate (It is being given to me). The word 'aṁ' from the rule 'sass-aṁ' (163-240) is understood by sīhagati in the following :-

(161-244) Tumha-amhehi naṁ ākaṁ.

After the words tumha and amha, the case-ending 'naṁ' is changed into 'ākaṁ'.

The case-ending 'naṁ' which follows the words 'tumha' and 'amha' is changed into 'ākaṁ' or 'a'. By the rule 'tesu vuddhi' etc. (404-355), the word 'amha' is sometimes changed into 'asmā'. Tumhaṁ tumhākaṁ amhaṁ amhākaṁ or asmākaṁ. In ablative :- By the rule 'amhatumha-ntu-rāja' etc. (270-120), the scope of being 'smā' equal to 'nā' is extended. Tayā mayā apeti (He leaves from you / me), tumhehi amhehi tumhebhi amhebhi; tumhaṁ amhaṁ tava mama, tuyhaṁ mayhaṁ mamaṁ pariggaho, tumhaṁ amhaṁ amhākaṁ asmākaṁ dhammatā. The word 'smiṁhi' is understood in the following :-

(139-245) Tumha amhākaṁ tayi mayi.

The words 'tumha' and 'amha' are changed into 'tayi', 'mayi'.

When the case-ending 'smiṁ' follows, the entire words 'tumha' and 'amha' together with the case-ending are changed into tayi and mayi respectively. The sound 'ta' becomes 'tva'. Tvayi tayi mayi, tumhesu amhesu. The words 'tamha' and 'amha' following a word, sometimes, have the different forms by way of another substitute. And the expression 'na vā' is governing :-

(147-246) Padato dutiyācatutthīchaṭṭhīsu vo no.

The words 'tumha' and 'amha' in accusative, dative and genitive become 'vo' and 'no' after a pada.

In accusative, dative and genitive plural, the entire words 'tumha' and 'amha' together with the case-endings may or may not change into 'vo' and 'no' after a pada respectively. Moreover here, the plural is understood, for, singular is referred to in the following. Pahāya vo gamissāmi (I will leave you and go), Mā no ajja vikantiṁsu (Don't think of us at

present), Dhammaṁ vo bhikkhave desissāmi (O monks, I will teach you the Dhamma), Saṁvibhajetha no rajjena (May you divide the kingship to us), Tuṭṭho-smi vo pakatiyā (I appreciate your natural form), Satthā no bhagavā anuppatto (The Blessed one who is our teacher had arrived). Why 'na vā' is understood ? Because we have the following occurances : bhayaṁ tumhākaṁ no siyā (The danger should not happen to you), eso amhākaṁ satthā (This is our teacher). The words 'padato' and 'catutthīchaṭṭhīsu' are understood in the following :-

(148-247) Tem-ekavacanesu ca.

Also (The words 'tumha' and 'amha') followed by the singular case-endings (be changed into) 'te' and 'me'.

When the dative and genitive singular case-endings follow, the entire words 'tumha' and 'amha' together with the case-endings may or may not change into 'te' and 'me' after padas respectively. Dadāmi te gāmavarāni pañca (I would give five excellent villages to you), Dadāhi me gāmavaraṁ (May you give an excellent village to me), Idaṁ te raṭṭhaṁ (This state is yours), Ayaṁ me putto (This is my son). Why 'na vā' ? We have the following :– Imaṁ cīvaraṁ tuyhaṁ vikappanatthāya dammi (I offer this robe to you for assignment), Suṇātha vacanaṁ mama (May you listen to my speech).

> "Now in this context, by the governing 'na vā', the words vo, no, te and me do not occur at the beginning of pāda and in the connection of ca, va and eva etc."

As :–

"na socāmi na rodāmi tava sutvāna māṇava
tuyhañca api mahārāja mayhañca raṭṭhavaḍḍhana."

"[O māṇava, I am not grieving. I am not crying due to having listened to your (speeches)." "O great king who enlarges the kingdom, (danger will not happen) to you and to me also.]"

Evaṁ-idaṁ dīghamaddhānaṁ saṁsaritaṁ sandhāvitaṁ tumhākañca mamañca-eva imasmiṁ-pi bhave bhave. Why padato ? We have the following :- Tavaññāti (your relative), mamaññāti (my relative). The words 'te' and 'me' are understood in the following :–

(149-248) Na aṁhi

(The words 'tumha' and 'amha') followed by the case-ending 'aṁ' are not changed.

When the case-ending 'aṁ' follows, the entire words 'tumha' and 'amha' after a pada are not changed into 'te' and 'me' together with case-ending. Passeyya taṁ vassasataṁ arogaṁ (He should see him living for hundred years without disease), So maṁ abravi (He spoke to me). The expression 'temekavacane' is understood in the following :–

(150-249) Vā tatiye ca

(The words 'tumha' and 'amha') followed by the Instrumental singular, are optionally changed too.

When the instrumental singular follows, the entire words 'tumha'

and 'amha' together with the case-ending are optionally changed into 'te' and 'me' after a pada respectively. Kataṁ te pāpaṁ (Demerit is made by you), Kataṁ tayā pāpaṁ, Kataṁ me puññaṁ or Kataṁ mayā puññaṁ (The merit is done by me). The words 'vā' and 'tatiye' are understood in the following :-

(151-250) Bahuvacanesu vono.

(The words 'tumha' and 'amha') followed by the plurals are changed into 'vo' and 'no'.

When the Instrumental plural follows, the entire words 'tumha' and 'amha' together with the case-ending are optionally changed into 'vo' and 'no' after a pada respectively. Kataṁ vo kammaṁ (The action is done by you), Kataṁ no kammaṁ (The action is done by us). By the expression 'bahuvacane', also before the first case-ending 'yo' they sometimes are changed into 'vo' and 'no'. Gāmaṁ vo gaccheyyātha (You should go to the village), Gāmaṁ no gaccheyyāma (We should go to the village). Moreover, the words from 'pañca' to 'aṭṭhādasa', the word 'kati' being without specific gender, have the same form in all genders. Just due to having no specific gender, the absence of feminine suffixes after 'pañca' etc. is proved. Now, regarding the form 'pañca + yo' :- The word 'yosu' from the rule 'yosu dvinnaṁ dve ca' (132-228) and the word 'itthīpumanapuṁsakasaṁkhyaṁ' (131 Kaccāyana) are understood :-

(134-251) Pañc-ādīnaṁ a-kāro.

(The final vowel) of 'pañca' etc. is changed into 'a'.

The genitive is used to indicate the final vowel. When the case-ending

'yo' follows, the final vowel of the numerals beginning with 'pañca' and ending with 'aṭṭhādasa' in feminine, masculine and neuter is changed into 'a' together with case-ending. This is the exception for 'a' and 'e' substitution. Pañcakkhandhā, pañcagatiyo, pañcindriyāni. Similarly in accusative too. The expression 'su-naṁ-hi-su ca' (89-87) is understood in the following :-

(90-252) Pañc-ādīnaṁ attaṁ.

(The final vowel of) 'pañca' etc. becomes 'a'.

The final vowel of numerals beginning with 'pañca' and ending with 'aṭṭhādasa' followed by the case-endings su, naṁ and hi is changed into 'a'. In this context, this rule is exception for lengthening. Pañcabhi pañcahi; pañcannaṁ: pañcabhi pañcahi, pañcannaṁ pañcasu. Similarly, the words cha, satta, aṭṭha, nava and dasa. When dvandva compound is made in the sense of 'eka plus dasa' or tappurisa compound is made in the sense of 'eka added to dasa' :- The word 'saṅkhyāni' is to be understood :–

(383-253) Dv-ek-aṭṭhānaṁ ākāro vā.

(The final vowel of words) dvi, eka and aṭṭha is optionally changed into 'ā'.

When a numeral follows, the final vowel of the words dvi, eka and aṭṭha is optionally changed into 'ā'. Or this may be taken as vavatthitavibhāsā. Ekādasa, dvādasa, aṭṭhādasa. Why 'saṅkhyāne' ? For we have :- ekadanto, dvidanto, aṭṭhatthambho. The word 'va' is understood in the following :-

(381-254) Ek-ādito dassa ra saṅkhyāne.

In the numerals, the sound 'da' of dasa is changed into 'ra' after the word 'eka' etc.

In the numerals, the sound 'da' of dasa is optionally changed into 'ra' after the numerical 'eka' etc. The remaining process is the same. Ekārasa, ekadasa. In the context of 'dvidasa' in the sense of 'two plus ten' or 'two added to ten' :- The word 'vā' is understood :–

(380-255) Vīsati-dasesu bā dvissa tu.

However, the word 'dvi' followed by the words vīsati and dasa is changed into 'ba'.

The word 'dvi' is optionally changed into 'bā' when followed by the words vīsati and dasa. By the force of 'tu', the word 'tiṁsa' too is included. The sound 'ra' and the ā-state are applicable. Bārasa, dvādasa. 'three plus ten or three added to ten' is 'terasa'. In this context :- by the rule 'tesu vuddhi' etc. (362-355), the word 'ti' is changed into 'te' up to the word 'navuti'. Now regarding 'catuddasa' meaning 'four plus ten or four added to ten' :- The words 'gaṇane' and 'dasassa' are understood:–

(390-256) Cat-ūpapadassa lopo tuttara-padādi cassa cucopi na vā.

The sound 'tu' of catu is elided and 'ca' followed by 'tu' as uttarapada also may or may not change into 'cu' and 'co'.

If 'catu' forms the preceding member of a numerical compound, 'tu' of 'catu' followed by 'dasa' is elided and 'ca' is or is not changed into

'cu' or 'co' too, when 'catu' is followed by uttarapada. Cuddasa coddasa catuddasa. By the force of 'api', 'ca' occuring at the beginning of a word is dropped inspite of its not being belonging to upapada. It is changed or not changed into 'cu' and 'co'; as tālīsaṁ cuttālīsaṁ cottālīsaṁ cattālīsaṁ. Pañcadasa means five plus ten or five added to 'ten'. By the rule 'tesu vuddhi' etc. (362-355), the word 'pañca' is sometimes changed into 'panna' and 'paṇṇa' followed by dasa and vīsati. Pannarasa. Now, regarding 'chadasa' meaning 'six plus ten or six added to ten'. The word 'chassa' (374-408) is understood :–

(376-257) Dase so niccaṁ ca.

(The word 'cha') followed by the word 'dasa' is always changed into 'so'.

The numeral 'cha' followed by the word 'dasa' is always changed into 'so'. The words 'saṅkhyānaṁ' and 'vā' are understood in the following:-

(379-258) Ḷa da-rānaṁ

The sounds 'da' and 'ra' are changed into 'ḷa'.

The sounds 'da' and 'ra' of numerals are optionally changed into 'ḷa'. Now, there is not difference between 'l' and 'ḷ'. The word 'vā' indicates vavatthitavibhāsā. By that, always we have 'soḷasa'. By vibhāsā we have 'teḷasa terasa cattāḷīsaṁ cattārīsaṁ'. And in the words dasa, pannarasa etc. it is not found. Meaning 'seven plus ten or seven added to ten', we have 'sattarasa' / sattadasa'. Regarding 'aṭṭhadasa' meaning 'eight plus ten or eight added to ten' :- When ā-state is applied :- The words vā, dassa, ra, and saṅkhyāne are understood :–

(382-259) Aṭṭhādito ca.

Also after the word 'aṭṭha' etc.

The sound 'da' of dasa used after aṭṭha etc. too is optionally changed into 'ra' in the numerals. Aṭṭhārasa aṭṭhādasa. Why aṭṭhādito ? For we have : Catuddasa. The word 'kati' is used in plural only. Kati + yo, here:- Yo-lopa etc. and shortening are obligatory. Kati tiṭṭhanti (How many (people) stand), kati passasi (How many you see); Katibhi katihi; katinaṁ; katibhi katihi; katinaṁ; katisu.

Pronouns having no specific gender (are over).

Now, the words ending in case-suffixes are told. They, however, have same forms in three genders and both numbers because they have not specific genders and because of their being nipāta-s. Now, in the context of the meaning 'from a man' or 'from the men', :-

(248-260) Kvaci to pañcamy-atthe.

The suffix 'to' is sometimes used in the sense of the ablative.

After all genders belonging to nouns and pronouns, the suffix 'to' is sometimes used in the ablative sense.

(247-261) Tv-ādayo vibhatti-saññāyo.

The suffixes 'to' etc. are considered as the case-endings.

The suffixes beginning with 'to' and ending with 'dāni' are covered in the expression tvādayo. The suffixes 'to' etc. are considered as the

case-endings. So, the padas ending with those suffixes also have the state like other padas ending with the case-endings.

Purisato; likewise rājato or corato or aggito or gahapatito, hatthito, hetuto, sabbaññuto, kaññato, yuttito, itthito, bhikkhunito. Moreover in this context :- shortening is applicable when the suffix follows, by the rule 'kvac-ādimajjhuttarānaṁ dīgharassā paccayesu ca' (361-354). Yāguto, jambuto, vittato, āyuto etc. In the context of 'to' after a pronoun, we have the form 'sabbato' in the sense of 'after entire' or 'after all'. Similarly, yato, tato, katarato, katamato, itarato, aññato, ekato, ubhato, pubbato, parato, aparato, dakkhiṇato, uttarato, amuto. The words kissa and ku are understood in the following :-

(230-262) Tra-to-thesu ca.

(The word 'kiṁ') followed by the suffixes tra, to and tatha is also changed into 'ku'.

When the suffixes tra, to and tatha follow, the word 'kiṁ' is changed into 'ku'. The form 'kuto' means 'from which' or 'from whom' (plural). The word 'tothesu' is to be understood in the following :-

(231-263) Sabbassa etassa akāro vā.

The entire word 'eta' is optionally changed into 'a'.

When the suffixes 'to' and 'tha' follow, the entire word 'eta' is optionally changed into 'a'. The form 'ato' means 'from this' or 'from these'. The word 'sabbasetassa' is understood in the following :-

(233-264) E to-thesu vā.

(The word 'eta') followed by the suffixes 'to' and 'tha' is optionally

changed into 'e'.

When the suffixes 'to' and 'tha' follow, the entire word 'eta' is optionally changed into 'e'. Reduplication is applicable. Etto. The word 'sabbassa' is understood in the following :-

(234-265) Imass-i thaṁ-dāni-ha-to-dhesu ca.

The word 'ima' followed by thaṁ, dāni, ha, to and dha is changed into 'i'.

Also when the suffixes thaṁ, dāni, ha, to and dha follow, the word 'ima' is changed into 'i'. The form 'ato' means 'from this'. By yogavibhāga 'kvaci to' (248-260) the suffix 'to' is used after the word 'ādi' etc. in the sense of locative and after the words 'anicca' etc. in the sense of instrumental. For 'ādito' means 'in the beginning'. Similarly, majjhimato, ekato, purato, pacchato, passato, piṭṭhito, pādato, sīsato, aggato, mūlato, parato etc. In the sense of instrumental - aniccato means 'by transitoriness'. anicatto sammasati (considers by transitoriness); Similarly, dukkhato, rogato, gaṇḍato etc. The words 'atthe' and 'kvaci' are understood in the following:-

(249-266) Tra-tha sattamiyā sabbanāmehi.

After the pronouns, tra and tha suffixes are used in the sense of the locative case.

After the pronouns, the suffixes 'tra' and 'tha' are sometimes used in the sense of the locative case. The words sabbatra or sabbattha mean 'in entire' or 'in all (plural)'; Similarly, yatra yattha, tatra tattha, itaratra itarattha, aññatra aññattha, ubhayatra ubhayattha, paratra parattha, kutra kuttha. The state of 'ku' is accomplished by the rule 'trato thesu ca'

(230-262). By the force of 'ca' in the rule 'kissa ka ve ca' (227-270), we have the substitute 'ka'. Kattha, amutra, amuttha. The words 'sabbassa-etassa-akāro vā' (231-263) are understood in the following :-

(232-267) Tre niccaṁ.

(The word 'eta') followed by the suffix 'tra' is always changed (into 'a').

When the suffix 'tra' follows, the entire word 'eta' is always changed into 'a'. Atra. The a-state is accomplished by the rule 'sabbassa-etassa-akāro vā' (231-263). And the sound 'e' is accomplished by the rule 'e tothesu ca' (233-264). Attha, eto, ettha. Now, the words kvaci, atthe and sattamiyā are governing :- In the sense of 'in entire' :-

(250-268) Sabbato dhi.

After the word 'sabba', the suffix 'dhi' is used.

The suffix 'dhi' after the word 'sabha' is in the sense of locative case. Sabbadhi.

(216-269) Kiṁsmā vo.

After the word 'kiṁ' the suffix 'va' is used.

The suffix 'va' after the word 'kiṁ' is sometimes used in the sense of the locative case.

(227-270) Kissa ka ve ca.

The word 'kiṁ' followed by the suffix 'va' is changed into 'ka'.

When the suffix 'va' follows, the word 'kiṁ' is substituted by 'ka'. By the force of 'ca', haṁ thaṁ etc. are referred to even if the suffix

'va' does not follow. And by the rule 'tesu vuddhi' etc. (362-355), if the suffix 'va' follows, the vowel 'a' in belonging to 'ka' is elided. Kva gatosi tvaṁ (Where have you gone ?). The word 'kismā' is understood in the following :-

(252-27I) Hiṁ-haṁ-hiñcanaṁ.

(After the word 'kiṁ') the suffixes hiṁ haṁ and hiñcanaṁ are used.

After the word 'kiṁ', the suffixes hiṁ, haṁ and hiñcanaṁ are sometimes used in the sense of the locative case. The word 'kissa' is understood in the following :-

(228-272) Ku hiṁ-haṁ-su ca.

(The word 'kim') followed by hiṁ and haṁ is changed into 'ku' also.

The suffixes 'hiṁ' and 'haṁ' too having followed, the word 'kiṁ' is changed into 'ku'. By the force of 'ca' it is changed into (ku) even before hiñcanaṁ, dācanaṁ etc. In the sense of 'where' :- kuhiṁ, kuhaṁ, kuhiñcanaṁ, kahaṁ :- Ka-substitution is applicable. The word 'hiṁhaṁ' is understood in the following :-

(253-273) Tamhā ca.

After the word 'ta' also.

The suffixes 'hiṁ' and 'haṁ' are sometimes used after the pronouns 'ta' in the sense of the locative case. In the sense of 'therein' :- tahiṁ, tahaṁ.

(254-274) Imasmā ha-dhā ca.

And after the word 'ima' the suffixes 'ha' and 'dha' are used.

The suffixes 'ha' and 'dha' are sometimes used in the sense of the locative case. By the rule 'imassi thaṁ' (234-265) the vowel 'i' is applicable. In the sense of 'herein' :- iha, idha.

(255-275) Yato hiṁ.

After the word 'ya', the suffix 'hiṁ' is used.

The suffix 'hiṁ' is sometimes used after the pronoun 'ya' in the sense of the locative case. In the sense of 'herein' :- yahiṁ. The word 'kāle' is governing in the following :- In the sense of 'when' :-

(257-276) Kiṁ-sabba-añña-eka-ya-kūhi dādācanaṁ.

After the words kiṁ, sabba, añña, eka, ya and ku, the suffixes 'dā' and 'dācanaṁ' are used.

The suffix 'dā' is used after the pronouns kiṁ, sabba, añña, eka and ya. After 'ku' the suffix dācanaṁ is used sometimes in the sense of locative to denote time. By the force of 'ca' from the rule 'kissa ka ve ca' (227-270) the ka-substitute is applicable. Kadā.

(260-277) Sabbassa so dāmhi vā.

The word sabba followed by the suffix 'da' is optionally changed into 'sa'.

The suffix 'da' having followed, the word 'sabba' is optionally changed into 'sa'. In the sense of 'always' :- sadā, sabbadā. Similarly, aññadā, ekadā, yadā. In the sense of 'when' :- kudācanaṁ. By the force

of 'ca' from the rule 'ku hiṁ-haṁsu ca' (228-272), the ku-state is accomplished. Or 'ku' is by nipātana. The word 'dā' is understood in the following :-

(258-278) Tamhā dāni ca.

After the word 'ta', also the suffix 'dāni' is used.

The suffixes 'dāni' and 'dā' are sometimes used after the pronoun 'ta', in the sense of locative case to signify time. In the sense of 'then':- tadāni, tadā.

(259-279) Imasmā rahi dhunā dāni ca.

Also after the word 'ima', the suffixes rahi, dhunā and dāni are used.

The suffixes rahi, dhunā and dāni are sometimes used after the word 'ima' in the locative case to signify time. The word sabbassa and imassa are understood in the following :-

(236-280) Eta rahimhi ca.

(The word 'ima') followed by the suffix 'rahi' is changed into 'eta' too.

When the suffix 'rahi' follows, the entire word 'ima' is changed into 'eta'. In the sense of 'nowadays' :- Etarahi.

(235-281) A dhunāmhi ca.

(The word 'ima') followed by the suffix 'dhuna' is changed into 'a' too.

When the suffix 'dhunā' follows, the entire word 'ima' is changed

into 'a'. Adhunā. The word 'ima' is changed into 'i'. In the sense of 'at present' :- idāni.

The treatment of the case-ending suffixes is over.

Now, upasagga-s and nipāta-s having no differentiation by gender, number and cases are being told :- Pa, parā, ni, nī, u, du, saṁ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, (and) upa. These twenty words are called 'upasagga-s'.

In this context, the word 'pa' is used in the sense of pakāra (variety), adhikamma (beginning), padhāna (major), antobhāva (to be inside), viyoga (separation), tappara (intent upon), bhusattha (in the sense of much), sambhava (having become), titti (satisfaction), anāvila (pure), and patthana (desire) etc. The prefix 'pa' is understood in these senses, pakāra etc., as :- in the sense of pakāra - paññā; in the sense of ādikamma - vippakataṁ; in the sense of padhāna - paṇītaṁ; or padhānaṁ padhānattaṁ issariyaṁ tasmiṁ - pabhū ayaṁ desassa (Whose lordship is the major; He is pabhū of this country), in the sense of antobhāve - pakkhittaṁ; in the sense of viyoge - pavāsī; in the sense of tappare - pācariyo; in the sense of bhusa - pavuddhakāyo; in the sense of sambhava - himavatā gaṅgā pabhavati (The gaṅgā originates from himavanta); in the sense of titti - pahūtaṁ annapānaṁ; in the sense of anāvila - pasannamudukuṁ; in the sense of patthana - paṇihitaṁ.

The word 'parā' is used in the sense of parihāni (loss, diminution), parājaya (defeat), gati (going), vikkama (effort), āmasana (touching) etc.,

as : in the sense of parihāniyaṁ - parābhavo; in the sense of parājaya - parājito; in the sense of gati - parāyanaṁ; in the sense of vikkama - parakkamati; in the sense of āmasana - aṅgassa parāmasanaṁ (touching of limb).

The word 'ni' is used in the sense of nissesa (completely), niggata (gone), niharaṇa (taking out, throwing out), antopavesana (going inside), abhāva (absence) nisedha (avoiding), nikkhanta (departed from), pātubhāva (appearance), avadhāraṇa (affirmation), vibhajana (distinction, division), upamā (likeness, example) upadhāraṇa (thinking over), avasāna (ending), and cheka (clever) etc. In the sense of nisesa - nirutti, niravasesaṁ deti (He gives full), in the sense of niggata - nikkileso, niyyāti; in the sense of niharaṇa - niddhāraṇaṁ; in the sense of antopavesana - nikhāto; in the sense of abhāva - nimmakkhikaṁ; in the sense of nisedha - nivāreti; in the sense of nikkhanta - nibbāno nibbānaṁ; in the sense of pātubhāva - nimmitaṁ; in the sense of avadhāraṇa - nicchayo; in the sense of vibhajana - niddesa; in the sense of upamā - nidassanaṁ; in the sense of upadhāraṇa - nisāmanaṁ; in the sense of avasāna - niṭṭhhitaṁ; in the sense of cheka - nipuṇo. The word 'nī' is used in the sense of nīharaṇa (taking out), āvaraṇa (covering, prevent) etc. In the sense of nīharaṇa - nīharati; in the sense of āvaraṇa - nīvaraṇaṁ.

The word 'u' is used in the sense of uggata (rising up), uddhakamma (making upwards, above), padhāna (foremost), viyoga (separation), saṁbhava (origin, production), attalābha (being born, creation) satti (ability, power), sarūpakathana (preaching the essence) etc. In the sense of uggata - uggacchati; in the sense of uddhakamma - āsanā uṭṭhito (stood up from

seat), ukkhepo; in the sense of padhāna - uttamo, lokuttaro; in the sense of viyoga - ubbhāsito; in the sense of sambhava - ubbhūto; in the sense of attalābha - uppannaṁ ñāṇaṁ (originated knowledge); in the sense of satti - ussahati gantuṁ (He has energy to go); in the sense of sarūpakathana - uddisati suttaṁ (He preaches the doctrine).

The word 'du' is used in the sense of asobhaṇa (bad), abhāva (absence), kucchita (ill), asamiddhi (lack of richness), kiccha (difficulty), virūpa (deformation) etc. as :- In the sense of asobhaṇa - duggandho; in the sense of abhāva - dubbhikkhaṁ; in the sense of kucchita - dukkataṁ; in the sense of asamiddhi - dussassaṁ; in the sense of kiccha - dukkaraṁ; in the sense of virūpata - dubbaṇṇo, dummukho.

The word 'saṁ' is used in the sense of samodhāna (conclusion, combination), sammā (well, correct), samantabhāva (entirety), saṅgata (coming together), saṅkhepa (abbreviation), bhusattha (in the sense of much), sahattha (in the sense of being together), appattha, pabhava (origin), abhimukhabhāva (facing), saṅgata (collection), pidhāna (covering), punappunakaraṇa (repetition), samiddha (rich, successful) etc. In the sense of samodhāna - sandhi; in the sense of sammā or sama - samādhi, sampayutta; in the sense of samantabhāva - saṅkiṇṇā, samullapanā; in the sense of saṅgata - saṅgamo; in the sense of bhusa - sāratto; in the sense of saha - saṁvāso; in the sense of appattha - samaggho; in the sense of pabhava - sambhavo; in the sense of abhimukhabhāva - sammukhaṁ; in the sense of saṅgata - saṁvikāro, saṅgaṇhāti; in the sense of pidhāna - saṁvutaṁ; in the sense of punappunakaraṇa - sandhāvati; in the sense of samiddha - sampanno.

The word 'vi' is used in the sense of visesa (distinction), vividha (manifold), viruddha (opposite), vigata (gone away), viyoga (separation), virūpa (deformation) etc. In the sense of visesa - vimutti, visiṭṭha; in the sense of vividha - vimati, vicitraṁ; in the sense of viruddha - vivādo; in the sense of vigata - vimalaṁ; in the sense of viyoga - vippayutto; in the sense of virūpatā - virūpo.

The word 'ava' is used in the sense of adhobhāva (making downwards), viyoga (separation), paribhava (disrespect), jānana (knowing), suddhi (purity), nicchaya (conviction, resolution), desa (place), theyya (stealing) etc. In the sense of adhobhāva - avakkhittacakkhu; in the sense of viyoga - omukkaupāhano, avakokilaṁ vanaṁ; in the sense of paribhava - avajānanaṁ, avamaññati; in the sense of jānana - avagacchati; in the sense of suddhi - vodānaṁ; in the sense of nicchaya - avadhāraṇaṁ; in the sense of desa (avakāso); in the sense of theyya - avahāro.

The word 'anu' is used in the sense of anugata (implying), anupacchinna (predispositon, tendency), pacchā (back, behind), bhusa (much), sādissa (likeness, similarity), hīna (low), tatiya (on the lines of), lakkhaṇa (mark), itthambhūtakkhāna (narration towards such and such), bhāga (part, fraction), vicchā (particular to each, respective) etc. In the sense of anugata - anveti; in the sense of anupacchinna - anusayo; in the sense of pacchā - anurathaṁ; in the sense of bhusa - anuratto; in the sense of sādissa - anurūpaṁ; in the sense of hīna - anu sārīputtaṁ puññavanto (One who has merit lower than Sārīputta); in the sense of tatiya - nadiṁ anvavasitā senā (the army on the line of river); in the sense of lakkhaṇa - rukkhaṁ anu vijjotate vijju (Lightening flashes near the tree); in the sense of

itthambhūtakkhāna - sādhu devadatto mātaraṁ anu (Devadatta is good to the mother); in the sense of bhāga - yaṁ ettha maṁ anu siya taṁ dīyatu (My share which would be here, may be given); in the sense of vicchā - rukkhaṁ rukkhaṁ anu vijjotate cando (The moon is shining on every tree).

The word 'pari' is used in the sense of samantatobhāva (surrounding, all, entire), pariccheda (connotation, limitation, definition), vajjana (avoidance), āliṅgana (embrace), nivāsana (dressing, clothing), pūjā (honour, worship), bhojana (meal, nourishment), avajānana (disrespect), dosakkhāna (abusing), lakkhaṇa (mark, quality) etc. In the sense of samantatobhāva - parivuto; in the sense of pariccheda - pariññeyyaṁ; in the sense of vajjana - pariharati; in the sense of āliṅgana - parissajati; in the sense of nivāsana - vatthaṁ paridahessati (He will dress); in the sense of pūjā - paricariyā; in the sense of bhojana - bhikkhaṁ parivisati (He offers the meal); in the sense of avajānana - paribhavati; in the sense of dosakkhāna - paribhāsati; in the sense of lakkhaṇa - rukkhaṁ pari vijjotate vijju (Lightening flashes around the tree) etc.

The word 'adhi' is used in the sense of adhika (addition), issara (master, power), uparibhāva (supersading), adhibhavana (overcome), ajjhayana (studying), adhiṭṭhāna (decision, resolution), nicchaya (resolution, conviction), pāpuṇana (attainment) etc. In the sense of adhika - adhisīlaṁ; in the sense of issara - adhipati, adhi Brahmadatte pañcālā (The pañcāla people has brahmadatta as major); in the sense of uparibhāva - adhirohati; paṭhavim adhisessati, in the sense of adhibhavana - adhibhavati; in the sense of ajjhayana - byākaraṇaṁ adhīte (studies grammar); in the sense of adhiṭṭhāna

- bhūmikammādiṁ adhiṭṭhāti (He undertakes bhūmikamma etc.); in the sense of nicchaya - adhimokkho; in the sense of pāpuṇana - bhogakkhandhaṁ adhigacchati (He attains the heap of enjoyment).

The word 'abhi' is used in the sense of abhimukha (approaching, facing), visiṭṭha (distinction), adhika (addition), uddhakamma (making upwards), kula (clan), sāruppa (fit, suitability, equal state), vandana (salutation), lakkhaṇa (mark), itthambhūtakkhāna (description), bhāga (part, fraction), vicchā (repetition) etc. In the sense of abhimukhabhāva - abhimukho; abhikkamati; in the sense of visiṭṭha - abhidhammo; in the sense of adhika - abhivassati; in the sense of uddhakamma - abhiruhati; in the sense of kula - abhijāto; in the sense of sāruppa - abhirūpo; in the sense of vandana - abhivādeti; in the sense of lakkhaṇa etc. as before.

The word 'pati' is used in the sense of paṭigata (opposite, contrary), paṭiloma (contrary), paṭinidhi (reciprocal), paṭidāna (gift, restitution), nisedha (reject), nivattana (to return), sādissa (likeness, similarlity), patikaraṇa (counteracting), ādāna (acceptance), patibodha (awakening), paṭicca (concerning), lakkhaṇa (mark), itthambhūtakkhāna (description), bhāga (fraction), vicchā (repetition) etc. In the sense of paṭigata - paccakkhaṁ; in the sense of paṭiloma - paṭisotaṁ; in the sense of paṭinidhi - ācariyo pati sisso; in the sense of patidāna - telatthikassa ghataṁ pati dadāti (He gives ghee to one who needs oil); in the sense of nisedha - paṭisedhati; in the sense of nivattana - paṭikkamati; in the sense of sadissa - paṭirūpakaṁ; in the sense of patikaraṇa - patikāra; in the sense of ādāna - paṭigganhāti; in the sense of paṭicca - paccayo; in the sense of lakkhaṇa etc., as before.

The word 'su' is used in the sense of sobhana (good), suṭṭhu (well), sammā (good), samiddhi (richness), and sukha (happiness) etc. In the sense of sobhana - sugandho; in the sense of suṭṭhu and sammā - suṭṭhu gato or also sammā gato : sugato; in the sense of samiddhi - subhikkhaṁ; in the sense of sukha - sukaro.

The word 'ā' is used in the sense of abhimukhabhāva (facing), uddhakamma (making upwards) mariyādā (boundary), abhividhi (up to), patti (obtaining, entering into), icchā (desiring), parisajjana (embrace), ādikamma (starting), gahaṇa (taking, acquiring), nivāsa (residence), samīpa (near), avhāna (addressing, calling) etc. In the sense of abhimukhabhāva - āgacchati; in the sense of uddhakamma - ārohati; in the sense of mariyādā - ā pabbatā khettaṁ (The field up to mountain); in the sense of abhividhi - ā kumāraṁ yaso kaccāyanassa (The glory of Kaccāyana is up to a child); in the sense of patti - āpatti āpanno ((He obtained offence); in the sense of icchā - ākaṅkhā; in the sense of parisajjana - āliṅganaṁ; in the sense of ādikamma - ārambho; in the sense of gahaṇa - ādiyati; ālambati; in the sense of nivāsa - āvasattho, āvāso; in the sense of samīpa - āsannaṁ; in the sense of āvhāna - āmantesi.

The word 'ati' is used in the sense of atikkamana (going over), atikkanta (excellence, surpassing), atisaya (excellence), bhusa (in the sense of much) etc. In the sense of atikkamana - atirocati, amhehi atīto (Gone over from us); in the sense of atikkanta - accantaṁ; in the sense of atisaya - atikusalo; in the sense of bhusa - atikodho, ativuddhi.

The word 'api' is used in the sense of sambhāvana (possibility), apekkhā (even), samuccaya (collection, accumulation), garaha (blame

reproach, censure), pañhā (question, investigation) etc. In the sense of sambhāvana - api dibbesu kāmesu merumpi vinivijjhitvā gaccheyya (He would go possibly to divine kāmas through even mountain); in the sense of apekkhā - ayampi dhammo aniyato (Even this dhamma is indefinite); in the sense of samuccaya - itipi arahaṁ (The blessed one is also called arahā), antaṁpi antaguṇaṁ ādāya (Even reaching intestine and sub-intestine); in the sense of garaha - api amhākaṁ paṇḍitaka (O our dammed scholar); in the sense of pañhā - api bhante bhikkhaṁ labhittha (O venerable, did you get food ?).

The word 'apa' is used in the sense of apagata (gone, removed), garaha (censure), vajjana (avoiding), pūjā (worship), padussana (censure, spoiling) etc. In the sense of apagata - apamāno, apeto; in the sense of garaha - apagabbho; in the sense of vajjana - apa sālāya āyanti vāṇijā (The merchants come after avoiding the cottage); in the sense of pūjā - vuḍḍhāpacāyī; in the sense of padussana - aparajjhati.

The word 'upa' is used in the sense of upagamana (approaching), samīpa (near), upapatti (birth), sādissa (likeness), adhika (addition), uparibhāva (higher state or condition), anasana (fasting), dosakkhāna (abusing), saññā (feeling), pubbakamma (initial deed), pūjā (worship), gayhākāra (understood sign), bhusa (in the sense of more) etc. In the sense of upagamana - nisinnaṁ or upanisīdeyya; in the sense of samīpa - upanagaraṁ; in the sense of upapatti - saggaṁ lokaṁ upapajjati (He takes birth in heaven); or upapatti means yutti, upekkhā means seeing from the point of view of logic; in the sense of sādissa - upamānaṁ, upamā; in the sense of adhika - upa khāriyaṁ doṇo (Doṇa is more than khārī), in

the sense of uparibhāva - upasampanno; in the sense of anasana - upavāso; in the sense of dosakkhāna - paraṁ upavadati (He blames the other), in the sense of saññā - upaddavo; upasaggo; in the sense of pubbakamma - upakkamo; in the sense of pūjā - buddhupaṭṭhāko, mātupaṭṭhānaṁ; in the sense of gayhākāra - soceyyupaṭṭhānaṁ; in the sense of of bhusa - upādānaṁ, upayaso, upanissayo.

Thus, in this context, upasagga-s indeed, have various meanings. And it is told :-

> "Thus, indeed these three : upasagga-s nipāta-s, and paccaya-s indicate various meanings. Thus, the etymologists have told".

In this context, (it should be known that) the upasagga-s qualify nouns or verbs. They have no specific genders. When the suffixes si - etc. are applied, (it should be known that) only nominative singular is applicable after them, as they have no differentiation by means of number, object etc.

(221-282) Sabbāsaṁ āvuso upasagganipātādīhi ca.

And after āvuso, upasagga-s, nipāta-s etc. all (case- endings) (are elided).

All case-endings used after the word āvuso, upasagga-s and nipāta-s are elided. By the word 'ādi' sometimes, the elision is applicable after sutta, pada etc. In this context, the reference to the word 'āvuso' should be understood to indicate that it is used with number.

> "Pa etc. are called upasagga-s as they add the meaning after having become associated. The words 'ca' etc. indeed,

> are inserted in the beginning, middle or at the end of words.
> They are called 'nipāta-s'."

Pahāro means action of attacking. Similarly, parābhavo, nivāso, nīhāro, uddhāro, duhāro, saṁhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, atihāro, apihāro, apahāro, upahāro, paharati, parābhavati, nivasati, nīharati, uddharati etc. should be explained.

> "The ways of upasagga-s are threefold; some of them change the root-meaning, some other upasagga follows the root-meaning; some other upasagga adds some meaning or specifies the same root-meaning."

(The treatment of) the padas in the form of upasagga-s (is over).

The pada-s in the form of nipāta-s used in the sense of samuccaya (collection), vikappana (option), paṭisedha (rejection), and pūraṇa (fullness) etc. and which do not indicate a matter :-

In this context, the word 'ca' is used in the sense of samuccaya (collection), anvācaya (reference), itaretarayoga (being connected with each other), samāhāra (combination), avadhāraṇa (emphasis) etc. The word 'vā' is used in the sense of vikappana (option), upamāna (comparison), samuccaya (collection), vavatthitavibhāsā etc. The words 'na, no, mā, a, alaṁ, halaṁ are used in the sense of prohibition (paṭisedha). The word 'alaṁ' is also used in the sense of enough and decoration. The meaning of 'pūraṇa' is

twofold : i) atthapūraṇa (completing the meaning), ii) padapūraṇa (completing a sentence or a stanza).

Now, in this context, the words atha, khalu, vata, vatha, atho, assu, yagghe, hi, carahi, naṁ, taṁ, vā, ca, tu, va, vo, pana, have, kīva, ha, tato, yathā, sudaṁ, kho, ve, haṁ, enaṁ, seyyathīdaṁ etc. are 'padapūraṇa'.

Now, in this context, the word 'atha' is used in the sense of pañhā (question), anantariya (closeness), and adhikāra (governing) etc. The word 'khalu' is used in the sense of paṭisedha (prohibition), avadhāraṇa (emphasis) and pasiddhi (being well known). The word 'vata' is used in the sense of ekaṁsa (certainty, definiteness), kheda (sorrow), anukampā (compassion), and saṅkappa (intention, thinking). 'Atha' is also used in the sense of anvādesa (reference). 'Tu' is used in the sense of visesa (specification), hetu (cause) and nivattana (prevention) etc. 'Pana' is used in the sense of specification also. 'Have' and 've' are used also in the sense of certainty.

'Haṁ' is used also in the sense of visāda (depression) and sambhava (possibility). 'Seyyathīdaṁ' is used in the sense of 'which is that' ?. Atthapūraṇa is twofold : i) vibhattiyutta (together with case) and ii) avibhattiyutta (not with case). The words 'atthi, sakkā, labbhā, are used in the nominative case. The words 'āvuso, ambho, hambho, re, are, hare, je', are used in the vocative case.

The words 'sayaṁ, sāmaṁ, saṁ, sammā, kiṁ; are used in the sense of instrumental case. The words ending with the suffixes 'so, to, dhā' are also (used in the instrumental case) :- suttaso, padaso, aniccato, dukkhato, ekadhā, dvidhā etc. The words ending with the suffixes tave and taṁ are

used in the sense of dative case. Kātave, dātave, kātuṁ, kāretuṁ, dātuṁ, dāpetuṁ etc. The words ending with the suffixes 'so and to' are used in the ablative sence. Dīghaso, oraso, rājato or corato etc. 'To' and the words ending with tra, tha etc. are used also in the locative sense. Ekato, purato, pacchato, passato, piṭṭhito, pādato, sīsato, aggato, mūlato; yatra, yattha, yahiṁ, tatra, tattha, tahiṁ, tahaṁ etc.

These words are used in the sense of locative case :- samantā, sāmantā, parito, abhito, samantato, ekajjhaṁ, ekamantaṁ, heṭṭhā, upari, uddhaṁ, adho, tiriyaṁ, sammukhā, parammukhā, āvi, raho, tiro, uccaṁ, niccaṁ, anto, antarā, antaraṁ, ajjhattaṁ, bahiddhā, bāhirā, bāhiraṁ, bahi, oraṁ, pāraṁ, ārā, ārakā, pacchā, pure, huraṁ, pecca. The following words are used in the sense of locative case of time :- sampati, āyati, ajja, aparajja, suve, sve, parasuve, hiyyo, pare, sajja, sāyaṁ, pāto, kālaṁ, kallaṁ, divā, rattaṁ, niccaṁ satataṁ, abhiṇhaṁ abhikkhaṇaṁ, muhuṁ, muhuttaṁ, bhūtapubbaṁ, purā, yadā, tadā, kadā, etc.

(Here end) the words connected with the (meaning indicating) cases.

Among the words not connected with the meanings connected with the cases, the following are used in the sense of doubt :- appeva, appevanāma, nu. The following words are used in the sense of certainty:- addhā, aññadatthu, taggha, jātu, kāmaṁ, sasakkaṁ. 'Eva' is used in the sense of emphasis. The following words are used in the sense of questioning :- kacci, nu, kinnu, nanu, kathaṁ, kiṁsu, kiṁ. 'Evaṁ, iti, itthaṁ' are used in the sense of indication or reference (nidassana). 'Iti'

is used in the sense of cause and the closure of a sentence. 'Yāva, tāva, yāvatā, tāvatā, kittāvatā, ettāvatā, kīva are used in the sense of pariccheda (limit or measure). The words 'evaṁ', sāhu, lahu, opāyikaṁ, paṭirūpaṁ, āma, sādhu' are used in the sense of sampaṭicchana (acceptance, agreement).

'Yathā, tathā, yatheva, tatheva, evaṁ, evameva, evamevaṁ, evampi, yathāpi, seyyathāpi, seyyathāpināma, viya, iva, yathariva, tathariva, yathā nāma, tathā nāma, yathā hi, tathā hi, yathā ca, tathā ca' are used in the sense of paṭibhāga (likeness, resemblance). 'Yathā' is used in the sense of yoggatā (suitability), vicchā (repetition), padattha (word - meaning), anativatta (not transgressing, follow) and nidassana (reference). 'Evaṁ' is used in the sense of upadesa (indication, advice), question etc. 'Kiñcāpi' is used in the sense of 'anuggaha' (favour). 'Aho' is used in the sense of garaha (blame), pasaṁsana (praise), and patthana (request).

'Nāma' is used in the sense of reproach, praise, designation and question. 'Sādhu' is used in the sense of praise and request. The words iṅgha, handa are used in the sense of exhortation (urge) (codana). 'Sādhu, suṭṭhu, evametaṁ' are used in the sense of consent (anumodana). 'Kira' is used in the sense of rumour and unbelievable thing. 'Nūna' is used in the sense of anumāna (guess), anusaraṇa (following), and parivitakkana (doubt). 'Kasmā' is used in the sense of asking a question. 'Yasmā, tasmā, tathā hi, tena' are used in the sense of supplying the cause.

'Saha, saddhiṁ, samaṁ, amā' are used in the sense of samakiriyā (simultaneous action). 'Vinā, rite' are used in the sense of vippayoga (separation). 'Nānā, puthu' are used in the sense of bahuppakāra (variety). 'Puthu, visuṁ' are used in the sense of asaṅghāta (separation). 'Duṭṭhu,

ku' are used in the sense of jigacchā (disgust). 'Puna' is used in the sense of appaṭhama (more than once). And 'kathañci' is used in the sense of difficulty. 'Dhā, kkhattuṁ, sakiñci' are used in the sense of saṅkhyāvibhāga (numerical part). 'īsakaṁ' is used in the sense of little and slow. 'Saṇikaṁ' is used in the sense of slowness. 'Khippaṁ, araṁ, lahu, āsuṁ, tuṇṇaṁ, aciraṁ' are used in the sense of quickness. 'Ciraṁ, cirassaṁ' are used in the sense of lengthiness. 'Ce, yadi' are used in the sense of doubt and condition. 'Dhuvaṁ' is used in the sense of fixity (thira) and emphasis (avadhāraṇa). 'Ha' is used in the sense of depression. 'Tuṇhī' is used in the sense of keeping silence. 'Sacchi' is used in the sense of direct experience. 'Musā, micchā, alikaṁ' are used in the sense of untruth. The word 'suvatthi' is used in the sense of blessing (āsīsa) etc. The words ending with the suffixes tuna, tvāna and tvā are used in the sense of expectation; as :- Passituna, passiya, passitvāna, passitvā, disvā, disvāna, dassetvā, dātuna, datvāna, datvā, upādāya, dāpetvā, viññāpetvā, viceyya, vineyya, nihacca, samecca, apecca, upecca, ārabbha, āgamma etc. Thus all the words other than nāma, ākhyāta and upasagga which have the characteristic of indeclinable should be known as 'nipāta-pada-s'. And it is told :-

> "The word other than three pada-s which has no declension is used at intervals. Such pada having the nature of abyaya, is called 'nepātika'."

"The nāma formation (noun word) is fivefold :- i) pulliṅga (masculine), ii) itthīliṅga (feminine), iii)

napuṁsakaliṅga (neuter), iv) tiliṅga (having three genders), and v) aliṅga (non-gender).''

(Here ends) Nāma-kaṇḍa,

the second chapter in the Rūpasiddhi.



Samāsakaṇḍa (the chapter on compound)

Now, samāsa is based on nouns, because samāsa is made of nouns connected with each other. Moreover, samāsa itself has the characteristic of a noun. Therefore, 'samāsa' is being told after nouns. And from the point of view of nomenclatures (saññā) it is sixfold :- i) abyayībhāva, ii) kammadhāraya, iii) digu, iv) tappurisa, v) bahubbīhi and vi) dvandva. In this context, firstly, the abyayībhāva samāsa is being told. And that is niccasamāsa; so its analysis can not be done by its own pada-s. Regarding 'upa-nagaraṁ', after the word 'upa' the nominative singular case-ending 'si' is applied. That (case-ending) is preceded by upasagga, therefore, it is dropped by the rule 'sabbāsaṁ āvuso-upasagganipātādīhi ca' (221-282). After the word 'nagara', the genitive singular case-ending 'sa' is applied. When by using external word, the analysis is done as : nagarassa samīpaṁ :- The rule 'nāmānaṁ samāso yuttattho' (316-316), is to be understood everywhere in the process of samāsa.

(319-315) Upasagganipātapubbako abyayībhāvo.

'Abyayībhāva' has upasagga or nipāta as first member.

The noun having combined meaning, preceded by upasagga or nipāta, is always compounded with those upasagga or nipāta and such a samāsa is technically called 'abyayībhāva'. Or in this context, the rules laying down the nomenclatures 'abyayībhāva' etc. themselves are to be known as defining the compounds through the laying down of those nomenclatures. Here, the word 'abyaya' is the technical term for upasagga and nipāta. The 'abyayībhāva' is so called because it makes the meaning of abyaya-s clear

without changing by the differences in gender and number. Or, abyayībhāva means turning the non-abyaya into abyaya, as the sense of abyaya precedes.

(316-316) Nāmānaṁ samāso yuttattho.

The combined sense of nouns is called 'samāsa'.

The combined sense of the meanings of nouns is technically called 'samāsa' (combined sense). The other (combined sense) is known as 'vākyaṁ'. 'Nāmas' are the words which end with the case-endings beginning with 'si'. 'Samāsa' is so called as it is derived from the verb 'samassate'. The meaning of samassate is 'that which abbreviates (saṅkhipiyati)'.

And it is told : -

> "Samāsa is the abbreviation of padas; Taddhita is the collection of padas & suffix. In this way the difference between them should be understood."

And, the compounding in the case of samāsa is twofold i) the compounding of words and ii) the compounding of meanings. In luttasamāsa both these compoundings are found completely. But in 'aluttasamāsa' only the compounding of meanings is found because the vibhatti-suffixes are not dropped. Or even in that, both compoundings are found because there also both the padas go to the state of a single pada. For, the purpose of a samāsa is twofold : i) to make a single pada and ii) a single case-suffix. 'Yuttattha' means combined sense. Or, 'yutta' means connected relation. That is the meaning of which, it is 'yuttattha'. By this, 'yuttattha' means 'combined meaning'. Therefore, the definition of samāsa is told as 'bhinnatthānaṁ ekatthībhāva' (bringing different meanings into one).

Moreover, in this context, by the expression 'nāmānaṁ' it is shown that in the sentences like 'devadatto pacati etc.' 'samāsa' is not made with the verb. When, however, the word 'yuttattha' is taken in the sense of connection, it is shown that samāsa is not formed in the following : i) bhaṭo rañño putto devadattassa etc. and ii) devadattassa kaṇhā dantā etc. In the first expression the words have no expectancy with each other. In the second, the whole expression expects some other word, as the meaning is not properly applied. As 'the case terminations are changed according to meaning,' the word 'yuttatthānaṁ' modified (from 'yuttattha') is understood :-

(317-317) Tesaṁ vibhattiyo lopā ca.

And their case-endings are dropped.

In this context, 'yuttattha' means turned into single sense by means of another pada, or taddhita suffixes or the suffixes 'āya' etc. By that, the case-ending of those 'yuttattha', compounds and nouns ending in the suffixes of taddhita and āya etc. are dropped. But when the word 'samāsa' is governing, or by the force of the word 'tesaṁ', the vibhatti-endings of taddhita-s and the words ending with the suffixes āya etc. are dropped. The word 'ca' is used in order to cancel the elision in 'pabhaṅkaro' etc. By modification, the words 'luttesu vibhattīsu' are continued. And the word 'yuttattha' is understood :-

(318-318) Pakati ca assa sarantassa.

(Such a word) ending in a vowel assumes primitive form.

When the case-endings have been elided, the words ending in vowels,

belonging to the three genders, having the combined sense assumes the basic form. By the word 'ca', also the niggahita assumes pakatibhāva in kiṁsamudaya, idaṁpaccayatā, etc. As the absense of nemittaka is not certain, even if there is the absence of nimitta, in this context, we have atidesa. The designation 'nāma' is extended as there is absence of the state of a liṅga for a samāsa-pada as it has not its own basic meaning and therefore the application of case-endings does not occur. (So in the following :-).

(601-319) Taddhita-*samāsa*-kitakā *nāmaṁv-ātave-tuna-ādīsu ca.*

(Words ending in) taddhita, samāsa and kita suffixes are regarded as nouns, except the suffixes tave, tuna etc.

The samāsa and the words ending in taddhita and kita suffixes except tave, tuna, tvā etc. are to be considered like nāma. The word 'ca' is used to indicate that even the words ending in kiccapaccayas and itthīpaccayas are called 'nāma'. The other (grammarians) have told that in this context, the word 'samāsa' is used to indicate that the definition of nāma as 'the collection of meaningful (padas)' is applicable only to the samāsas. The word 'abyayībhāvo' is understood in the following :-

(320-320) So napuṁsaka-liṅgo.

That (abyayībhāva) has neuter gender.

The 'abyayībhāvasamāsa' is to be regarded as neuter only. Thus, the state of having the neuter gender is accomplished. For in this context, when the 'atidesa' of gender is available, in the forms like 'adhipaññaṁ' etc. the calamity of becoming adhiñāṇaṁ does not occur; because it would be a different word. It is to be considered as the forms like 'tipaññaṁ'

etc. And the 'atidesa' is not applicable because the word 'iva' indicating atidesa does not appear in the rule. 'Si' etc. are applied as before. The word 'kvaci' is to be understood in the following :-

(341-321) Aṁ vibhattīnaṁ akārantā abyayībhāvā.

The case-endings (are changed into) 'aṁ' after 'a' ending abyayībhāva.

After that a-ending abyayībhāva, the case-endings sometimes are changed into 'aṁ'. The process is as usual. Taṁ upanagaraṁ i. e. it is situated near the city. tāni upanagarāni. Similarly, also in the locative case. taṁ upanagaraṁ passa (you see that which is near city), tāni upanagaraṁ.

> "Due to the governing 'kvaci', 'aṁ' is not applicable in the ablative case. But 'aṁ' is optionally applicable for instrumental, locative and genitive cases."

Tena upanagaraṁ or upanagarena kataṁ. tehi upanagaraṁ or upanagarehi. tassa upanagaraṁ dehi. tesaṁ upanagaraṁ. upanagarā ānaya, upanagaramhā, upanagarasmā. upanagarehi. tassa upanagaraṁ santakaṁ, or upanagarassa, tesaṁ upanagaraṁ, or upanagarānaṁ. upanagaraṁ nidhehi, upanagare or upanagaramhi, upanagarasmiṁ. upanagaraṁ, or upanagaresu. Similarly, upakumbhaṁ. In the sense of 'abhāva' (absence) :- niddarathaṁ means without anxiety, nimmasakaṁ. In the sense of 'pacchā' (after) :- anurūpaṁ means suitable to the form. In the sense of 'vicchā' (repetition):- paccattaṁ means individual, anvaddhamāsaṁ means every fortnight, twice a month. In the sense of 'anupubba' (successive) :- anujeṭṭhaṁ means according to seniority. In the sense of 'paṭiloma' (against) :- paṭisotaṁ means against the stream, paṭipathaṁ, paṭivātaṁ; ajjhattaṁ means that which is personal. In the sense of 'mariyādā' and 'abhividhi' :- āpānakotikaṁ means

upto the end of life. The suffix 'ka' is applied by the rule 'kvaci samāsa' ntogatānaṁ akāranto' (294-335). ā kumārehi yaso ākumāraṁ, yaso kaccāyanassa. In the sense of 'samiddhi' (accomplishment) :- when the compound is formed in the sense of 'accomplishment of alms' and when the state of neuter is applied - when the expression 'samāsassa anto' is applicable :-

(342-322) Saro rasso napuṁsake.

The short vowel is (laid down) in neuter gender.

The final vowel of samāsa having the neuter gender becomes short. Moreover, in this context, the word 'abyayībhāva' should not be taken as continued. By that even in digu, dvandva and bahubbīhi, the shortening of the final vowel of samāsa having the neuter gender is accomplished. By the rule 'aṁ vibhattīnaṁ etc.' (341-321), the 'aṁ' substitute is applicable. subhikkhaṁ. Upagaṅgaṁ means it is near the gaṅgā river. upamaṇikaṁ means near the waterpot. When, in the sense of 'in connection with women', compounding, neuter state, shortening etc. are done :- The word abyayībhāva and vibhattīnaṁ are applicable :–

(343-323) Aññasmā lopo ca.

After the other (abyayībhāvasamāsas), also the elision is applicable.

The case-endings after the abyayībhāva samāsa-s not ending in 'a' are also elided. adhitthi : the meaning is the talk is 'about women'. adhitthi passa, adhitthi kataṁ etc. Similarly, adhikumāri; 'upavadhu' means near the young girl, 'upagu' means near the cows, the shortening of the sound 'o' is 'u'. In this manner, the abyayībhāva, when the first member is upasagga,

should be known. When the first member is a nipāta as :- 'yathāvuḍḍhaṁ' means sequence of elders, or according to elders; yathākkamaṁ in the sense of, 'not transgresing the sequence' :- yathāsatti or yathābalaṁ means 'he is doing according to his power', yāvajīvaṁ means as long as life lasts, similarly, yāvatāyukaṁ, the suffix 'ka' is applied. Yāvadatthaṁ means as far as one likes, tiropabbataṁ means beyond the other side of mountain, tiropākāraṁ, tirokuḍḍaṁ, antopāsādaṁ means within the palace, antonagaraṁ, antovassaṁ, bahinagaraṁ means outside the city, uparipāsādaṁ means the upper story of a palace, uparimañcaṁ, heṭṭhāmañcaṁ means underneath the bed, heṭṭhāpāsādaṁ, purebhattaṁ means before meals, similarly, pacchābhattaṁ. In the sense of whole, entire :- 'samakkhikaṁ' means '(he eats) entire (lit.) together with fly, the meaning is he does not leave anything; by the rule 'tesu vuddhi etc.' (362-355), the 'sa-substitute' for the word 'saha' is applied. Oragaṅgaṁ means this (lower) side of gaṅgā etc.

The abyayībhāvasamāsa is over.

Now, the kammadhāraya samāsa is being told :- And that is ninefold as : i) visesanapubbapada, ii) visesanuttarapada, iii) visesanobhayapada, iv) upamānuttarapada, v) sambhāvanapubbapada, vi) avadhāraṇapubbapada, vii) nipātapubbapada, viii) kupubbapada, and ix) pādipubbapada. In this context, regarding visesanapubbapada firstly, mahanta + purisa, the nomiative singular case-ending 'si' is applied to the both; the application of the word 'ca' and 'ta' is to denote noun in aposition (same case). Now, when the analysis is done :- mahanto ca so puriso ca :- Further, the word 'vibhāsā' from

the rule 'vibhāsā rukkhatiṇa etc'' (323-345), is understood everywhere in the process of samāsa.

(324-324) Dvipade tulya-adhikaraṇe kammadhārayo.

In the context of two words having the same case, kammadhāraya (is laid down).

The two nominal words having the same case are combined with each other optionally. And when two words used in the same case, are compounded, that compound is called 'kammadhāraya'. Dvipadaṁ means two padas, that pair of padas the meaning of which is in equal adhikaraṇa; in that pair of padas means tulyādhikaraṇe, 'tulyādhikaraṇatā' means action in a single meaning through the relation of 'visesana' and 'visesitabba', on the part of two padas having originally different pavatti-nimittas. Kammadhāraya means that which holds the both as kamma. It holds the pair, action and purpose that is 'kamma', because action and purpose are possible when object exists. Therefore, this compound holds two nouns having the single meaning, because that compound is possible when the pair of nouns indicates the single meaning. Samāsasaññā, vibhattilopa and pakatibhāva are applicable as before. As 'tulyādhikaraṇa' is told by that samāsa only, the word 'ca' and 'ta' are not applied by 'vuttatthānaṁ appayogo'.

(330-325) Mahataṁ mahā tulyādhikaraṇe pade.

When a word in the same case follows, mahata (plural) changes to 'mahā'.

The word mahanta is changed into 'mahā', when the uttarapada having

the same case follows. By the plural form 'mahataṁ', sometimes, the substitute 'maha' is also applicable. Moreover, in this context, as herein the substitute mahā of the adjectival preceding pada is laid down, it is indicated that the abjective precedes (in this compound). The words 'kammadhārayo' and 'digu' are to be understood in the following :–

(326-326) Ubhe tappurisā.

The both are called 'tappurisa'.

Both descriptive compound and numeral compound are called 'tappurisa'. The man of that (king) is called tappurisa. This compound is also called 'tappurisa' technically having similarity to the word tappurisa. Just as the word tappurisa has the preceding member as an abjective similarly this compound also. For, the tappurisa has the meaning of the uttarapada as its major member. After that, the term of nāma is applicable, (and) 'si' etc. are applied. The tappurisa, however, possesses the number of the abhidheyya and the gender of the final member. The forms mahāpuriso, mahāpurisā etc. are similar to those of the word purisa. Similarly, mahāvīro, mahāmuni. 'mahābalaṁ' means great power. mahabbhyaṁ :- here the maha-substitute is applicable. sappuriso means good person. By the word 'ca' in the rule 'santasaddassa so bhe bo cante etc.' (185-112), even in samāsa when there is not the sound 'bha' the sa-substitute of the word 'santa' is applicable. Similarly, pubbapuriso, parapuriso, paṭhamapuriso, majjhimapuriso, uttamapuriso, dantapuriso, paramapuriso, vīrapuriso, setahatthipuriso, kaṇhasappo, nīluppalaṁ, setuppalaṁ, rattuppalaṁ, lohitacandanaṁ. Sometimes, the compound is not formed due to the governing 'vibhāsā'. For example :- puṇṇo mantāniputto, citto gahapati,

sakko devarājā. Now, when the compound is made in the sense of 'male cuckoo', the word 'lopaṁ' is understood :–

(222-327) Pumassa liṅgādīsu samāsesu.

(The final) of the word 'puma' (is dropped) in the compounds having the words liṅga etc. (as para-padas).

The final sound 'a' of the word 'puma' is elided when the compounds having the words 'liṅga' etc. as parapadas are formed. The sound 'ma' is changed into niggahita by the rule 'aṁ o niggahitaṁ jhalapehi' (82-149). puṁkokilo. Similarly, puṁnāgo. When the dissolution 'khattiya girl' is turned into compound : The rules 'tulyādhikaraṇe pade' (330-325) and 'itthiyam-bhāsitapumitthi pumāva ce' (331-338) are applied :–

(332-328) Kammadhāraya-saññe ca.

Also in the (samāsa) technically called 'kammadhāraya'.

And in the compound called 'kammadhāraya', when the feminine uttarapada follows in the same case, the preceding word indicating feminine gender, if it is used in masculine in the language should be known as having masculine gender. The itthīpaccaya becomes non-applicable to the preceding pada.

Khattiyakaññā, khattiyakaññāyo etc. Similarly, rattalatā, dutiyabhikkhā. Brāhmaṇadārikā means a brahmin girl. Similarly, nāgamāṇavikā. The 'atidesa' of the state of masculine is applicable only to the preceding word. By that in the uttarapadas of khattiyakumārī, Kumārasamaṇī, taruṇabrāhmaṇī, the itthīpaccaya is not forbidden. Why 'itthiyaṁ' ? For we have :- kumāriratanaṁ, samaṇīpadumaṁ. Why bhāsitapumā ? For we have :-

gaṅgānadī, taṇhānadī, paṭhavīdhātu. However, in the words nandāpokkharaṇī, nandādevī etc. pumabhāva is not found because they are proper nouns. Similarly, puratthimakāyo means eastern part of body, then, in this context, the word 'kāya' is used with reference to particular body. Similarly, pacchimakāyo, heṭṭhimakāyo, uparimakāyo, sabbakāyo, purāṇavihāro, navavāso, kataranikāyo, katamanikāyo, hetupaccayo. Bahulīkataṁ means multiplied that which was not multiplied. Jīvitanavakaṁ means the nine forms beginning with life; and so on.

Now, regarding 'visesanuttarapada' :- The visesana i.e. thera, ācariya, paṇḍita etc. is to be used as the latter member keeping with the usages made by the conqueror; as :- sārīputtatthero means the thera called Sārīputta, similarly, mahāmoggallānatthero, mahākassapatthero, buddhaghosācariyo, dhammapālācariyo, or ācariyaguttilo. Mahosadhapaṇḍito means the wise one called Mahosadha; similarly, vidhurapaṇḍito, vatthuviseso. Now, regarding the 'visesanobhayapada' as :- sītuṇhaṁ means cold and hot, siniddhuṇho māso means moist and hot bean, khanjakhujjo means lame and humpback, similarly, andhabadhiro, katākata, chiddāvachidda, uccāvacaṁ, chinnabhinnaṁ, sittasammaṭṭhaṁ, gatapaccāgataṁ.

In upamānuttarapada :- the visesana used as upamāna is put latter according to the usage of that noun as :- 'munisīho' :- unique as a lion; one who is a sage and also unique like a lion; similarly, munivasabho, munipuṁgavo, buddhanāgo, buddhādicco, saddhammaraṁsi :- ray as ray; righteous dhamma as well as (like) ray; similarly, vinayasāgaro; samaṇapuṇḍarīko :- white lotus as white lotus; one who is a sage as a white lotus, similarly, samaṇapadumo. mukhacando :- moon as the moon;

that which is face as well as moon, similarly, mukhapadumaṁ etc.

Now, the sambhāvanāpubbapada as :- dhammabuddhi means religious intelligence, similarly, dhammasaññā, dhammasaṅkhāto, dhammasammato, pāṇasaññitā, asubhasaññā, aniccasaññā, anattasaññā, dhātusaññā, dhītusaññā, attasaññā, atthisaññā, attadiṭṭhi etc. The avadhāraṇapubbapada as :- guṇadhanaṁ means virtue itself is wealth, similarly, saddhādhanaṁ, sīladhanaṁ, paññāratanaṁ; cakkhundriyaṁ means eye itself is the sense organ, similarly, cakkhāyatanaṁ, cakkhudhātu, cakkhudvāraṁ, rūpārammaṇaṁ etc. The nipātapubbapada as :- when the kammadhāraya compound is formed in the sense of 'non-brahmin', and when vibhattilopa etc. are applied, the term of tappurisa is applicable by the rule 'ubhe tappurisā'.

(333-329) Attaṁ nassa tappurise.

In tappurisa 'na' acquires the state of 'a'.

When the uttarapada in tappurisa compound follows, the entire 'na' becomes 'a'. It is tappurisa because of belonging to a type of Tappurisa. abrāhmaṇo.

> "The negation of existance is not justified without the limits like place etc. Moreover, refusal of non-existance is useless. Therefore, how the expression 'a-brāhmaṇo' is justified ? Sometimes paṭisedhavidhi is justified in order to explain through the anuvāda of prohibition when the other person has ignorance."

By way of pasajjapaṭisedha and pariyudāsa, this has double meaning.

In this regard : when the significance of uttarapada does not exist at all, in the examples like 'asūriyaṁpassā rājadārā etc. that is called pasajjappaṭisedha-vidhi. Furthermore, the pariyudāsavācī means having prevented the significance of uttarapada, the action is indicated in connection with similar matter, as in abrāhmaṇamāṇavo etc. And it is told that :-

> "The absence of a thing is the characteristic of 'pasajjappaṭisedha'. The reference to other than the thing is the characteristic of 'pariyudāsa''.

Now, even if such is the case, how in the words like 'abrāhmaṇo' etc. there would be prominance of uttarapada ? It is told :- Because the words brāhmaṇa etc. denote also the significance of the similar entities like the significance 'brāhmaṇa' etc. The words 'brāhmaṇa' etc. basically are entirely expressive of the significance 'brāhmaṇa' etc. only. When, however, they are associated with the nipāta 'na' indicating similar etc., at that time they are also used in the sense of taṁsadisa (similar to that), tadañña (other than that), tabbiruddha (different from that), and tadabhāva (nothing of that), as the word 'bhū' to be, associated with anu, abhi etc. is used in the sense of anubhavana, abhibhavana etc. Therefore, there is not fault. Therefore, by the expression 'abrāhmaṇa' one similar with brāhmaṇa is indicated. Similarly, amanusso, assamaṇo.

In the significance añña :- abyākatā means dhammas which are not explained, asaṁkiliṭṭhā, apariyāpanna. In the significance viruddha : - akusalā means not meritorious, the significance is opposite of merit. Similarly, alobho, amitto. In the meaning of pasajjappaṭisedha :- akatvā means having not done, akātūna; puññaṁ akaronto means not performing merit. The words

nassa and tappurisa are understood in the following :-

(334-330) Sare ana.

(The change into) 'ana' (is laid down) when a vowel follows.

When a vowel follows, in tappurisa compound the word 'na' becomes 'ana'; 'anasso' means that which is not horse, anariyo means that who is not Ariya; similarly, anissaro, aniṭṭho, anāsavo, anupavādo; anādāya means not having taken, anoloketvā etc. Now, regarding the compound having 'ka' as pubbapada as :- when due to niccasamāsa by using external word, the analysis is done as 'kucchitaṁ annaṁ' (bad food), to form a kammadhārayasamāsa : The words tappurisa and sare are understood :–

(335-331) Kadaṁ kussa.

'Ku' changes into 'kada'.

In tappurisa compound the nipāta 'ku' is changed into 'kada', when a vowel follows. Sara-lopa is applicable. kadannaṁ; similarly, kadasanaṁ. Why the word sare is understood ? For, we have the forms kudārā, kuputtā, kudāsā, kudiṭṭhi. The word 'kussa' is understood :–

(336-332) Kā appatthesu ca.

Also (ku) changes into 'ka' in diminutives.

The word 'ku' being used in the sense of diminutive becomes 'kā', if uttarapada follows in a tappurisa compound. And because of the plural, used in the rule, sometimes, in tappurisa compound, 'ka' used in the sense of kucchita becomes 'kā'. Kālavaṇaṁ means little salt; similarly, kāpuphaṁ; kāpuriso or kupuriso (contemptible man).

And the compound having 'pa' etc. as initial word is 'niccasamāsa' only. pāvacanaṁ means fundamental teaching, pabaddhaṁ sarīraṁ means very strong body, samādhānaṁ means putting balance or correctly, vimati means double mind, vikappo mens different ideas, or specific thought, adhidevo means supreme god; similarly, adhisīlaṁ; sugandho means good smell, duggandho means bad smell, sukataṁ means good doing, dukkataṁ means wrong doing etc. Here, those of nouns, upasaggas and nipātas the charecteristics of which are not laid down should be understood to form 'samāsas' by the yogavibhāga 'nāmānaṁ samāso' (273-316) as, 'samāsa' is not formed with another word in 'apunageyyā gāthā, acandamullokikāni mukhāni, assaddhabhojī, alavaṇabhojī etc. in order to avoid ayuttattha. Similarly, diṭṭhapubbo tathāgataṁ means one who has seen the Tathāgata before; similarly, sutapubbo dhammaṁ, gatapubbo maggaṁ. In the case of kamma (object) :- diṭṭhapubbā tena means the gods are seen by him before, similarly, sutapubbā dhammā, gatapubbā disā, pahāro, parābhavo, vihāro, āhāro, upahāro etc.

(Here ends) the kammadhāraya compound.

Now, digusamāsa is being told. In the sense of 'tayo lokā samāhatā cittena sampiṇḍitā; 'three worlds having brought means collected by mind' or 'the collection of the three worlds'. When the rule 'nāmānaṁ samāso yuttattho' (273-316) is applicable, by the rule 'dvipade etc.' the kammadhārayasamāsa is formed. After that when the nomenclature 'samāsa' is applicable, the elision of vibhatti and pakatibhāva are made. Then the

word 'kammadhāraya' is to be understood :–

(325-333) Saṁkhyāpubbo digu.

(Compound) having a numeral as a first member is called 'digu'.

The kammadhāraya samāsa having numeral as a first member is technically called 'digu'. The word 'digu' means two cows. This compound also is called 'digu' because it is similar to the word 'digu'. Or 'digu' is so called because of having become understood (gata & avagata) by two definitions, namely i) having a numeral as a first member ii) neuter, singular. Or 'digu' is so called because that goes (becomes active) by two characteristics. Now, in this context, as the word 'saṁkhyāpubbo' is used pubbanipāta is applicable only to the word indicating numeral. The technical term tappurisa is applied by the rule 'ubhe tappurisā' (283-326). The word 'napuṁsakaliṅgo' (227-320), is understood :–

(323-334) Digussa ekattaṁ.

Singularity of Digu (is laid down).

The numerical compound is singular and neuter. Here, the word digu stands for samāhāra digu. Therein always singular is applicable, but in the compounds other than samāhāradigu, even the plural also is applicable. After the term 'nāma' is applied, 'si' etc. are applied and the process of substitution 'aṁ' etc. also becomes applicable. "tilokaṁ; he tiloka; tilokaṁ; tilokena; tilokassa or tilokāya; tilokā tilokamhā tilokasmā; tilokassa; tiloke tilokamhi tilokasmiṁ". Similarly, 'tidaṇḍaṁ' means the collection of three sticks, timalaṁ means three malas brought together or collection of three malas, tilakkhaṇaṁ, catusaccaṁ; catuddisaṁ means the four directions; Shortening is applied by the rule 'saro rassaṁ napuṁsake' (299-322). pañcasikkhāpadaṁ, chaḷāyatanaṁ, sattāhaṁ, aṭṭhasīlaṁ, navalokuttaraṁ,

dasasīlaṁ, satayojanaṁ. Similarly, dvirattaṁ means two nights, tirattaṁ means three nights, dvaṅgulaṁ means two fingers, tivaṅgulaṁ, sattagodhāvaraṁ means seven godhāvaris or their collection. Moreover, in this context, the final of the words ratti, aṅguli and godhāvari : -

(337-335) Kvaci samāsa-antagatānaṁ akāranto.

(The final) of the last members in compounds sometimes changes into 'a'.

This rule is applicable to the words rājā etc. By that, the final vowel of nouns rājā etc. which are the last members in compounds sometimes, becomes 'a'. Thus, the sound 'a' is applicable. By the word 'kāra', in the final of bahubbīhi compound etc. the suffix 'ka' sometimes is applied. And the sound 'i' is substituted for the final of gandha after the words surabhi, su, du, and pūti. Or, 'akā' means 'a' and 'ka', the sound 'ra' is conjunct-consonant. By that, for, the final of the last members in compounds sometimes, the suffixes 'a' and 'ka' are applicable. By that, in the sense of 'five cows are brought', when the process of compounding etc. is done, the suffix 'a' in the final of compound is applied and the 'ava'-substitute is made by the rule 'o sare ca' (471-435). The words 'pañcagavaṁ' etc. are accomplished. However, in 'dvirattaṁ' etc. when the suffix 'a' is made, by the rule 'sare lopo' (83-67) etc. the elision of the preceding vowel is applicable. Now, regarding 'asamāhāradigu' as :- ekapuggalo means one person; similarly, ekadhammo, ekaputto; tibhavā means three existances, catuddisā means four directions, sahassacakkavāḷāni etc.

(Here ends) Digusamāsa.



Now, tappurisa samāsa is being told. That, however, is basically sixfold in the six-case-endings beginning with the accusative. Among them, dutiyātappurisa samāsa is formed with the words gata, nissita, atīta, atikkanta, patta, āpanna etc. When the analysis is done as : saraṇaṁ gato:- The word 'tappuriso' is to be understood :–

(327-336) Aṁ-ādayo parapadebhi.

(The case-endings) 'aṁ' etc. (are combined) with the succeeding words.

The proper pubbapadas ending in case suffixes aṁ etc. are combined with the following nouns optionally. That compound is called 'tappurisa'. And this tappurisa has number and gender of the abhidheyya. The words 'gata' etc. have three genders because they end in kita-suffixes. All operations of vibhatti-lopa etc. are like previous injunctions. So saraṇagato (he has taken refuge), te saraṇagatā (they have taken refuge), sā saraṇagatā (she has taken refuge), tā saraṇagatāyo (they have taken refuge), taṁ kulaṁ saraṇagataṁ (that family has taken refuge), tāni kulāni saraṇagatāni (those families have taken refuge) etc. Similarly, araññagato, bhūmigato; dhammanissito means clinged to the dhamma, atthanissito; bhavātīto means gone beyond the existence, kālātīto; pamāṇātikkantaṁ means which surpasses the limitation, lokātikantaṁ, sukhappatto means reached the happiness, dukkhappatto; sotāpanno means entered into the stream, nirodhasamāpanno, maggapaṭipanno; rathāruḷho means got into the chariot; sabbarattisobhaṇo means shining during all nights; muhuttasukhaṁ. But in upapadasamāsa only the paraphrase is applicable because that is niccasamāsa. For example :- kammakāro means he works, kumbhakāro; atthakāmo means he desires attha, dhammakāmo; dhammadharo means one who possesses the dhamma, vinayadharo; saccavādī means one whose habit is to speak truth etc. After

the final of kita-suffixes tvantu, māna, anta, etc. the 'vākya' only is applicable, because of the governing vavatthitavibhāsa. For example:- odanaṁ bhuttavā (one who has eaten rice), dhammaṁ suṇamāno (listening to dhamma), dhammaṁ suṇanto, kaṭaṁ karāno (making the mat). Alternatively, 'vākya' is applicable to these because they are not referred to directly. The taddhita, samāsa and kitaka are referred to (by abhidhāna) directly.

(Here ends) the dutiyātappurisa compound.

Now, regarding the instrumental case :- (the preceding word) is combined with the kitaka words, pubba, sadisa, samūna, kalaha, nipuṇa, missaka, sakhila etc. Bhuddhabhāsito dhammo means the doctrine taught by the Enlightened one, similarly, jinadesito; satthuvaṇṇito means praised by the teacher, viññugarahito means condemned by knowers, viññuppasattho, issarakataṁ, sayaṁkataṁ; sukāhataṁ means brought by parrots, rājahato means killed by the king, rogapīḷito, aggidaḍḍho, sappadaṭṭho, sallaviddho means pierced by an arrow; icchāpakato means strengthened by desire, sīlasampanno means perfect with morality; similarly, sukhasahagataṁ, ñāṇasampayuttaṁ, mittasaṅgaho, piyavippayogo, jātithaddho, guṇahīno, guṇavuḍḍho, catuvaggakaraṇīyaṁ, catuvaggādikattabbaṁ; kākapeyyā nadī means the river full to the brim (when even crows can drink water on the bank) etc.

Sometimes, only the 'vutti' is applicable. Urago means going on the chest (snake), pādapo means drinking with the feet (tree). Sometimes, only the 'vākya' is applicable. pharasunā chinnaṁ (cut by axe), kākehi pātabbā (drinkable by crows), dassanena pahātabbā (removable by knowledge).

Regarding the association with the words pubba etc. :- māsapubbo means before a month; similarly, mātusadiso, pitusamo, ekūnavīsati, sīlavikalo, asikalaho, vācānipuṇo, yāvakālikasammissaṁ, vācāsakhilo; satthusadiso means like teacher, satthukappo; puññatthiko means desirous of merit, guṇadhiko; guḷodano means rice mixed with molasses, khīrodano; assaratho means chariot having a horse, maggacittaṁ; jambudīpo means the country known with the sign of rose-apples, ekādasa means ten added by one, jaccandho means blind by birth; pakatimedhāvī means intelligent by nature etc.

(Here ends) the tatiyātappurisa samāsa.

Catutthī tappurisa - After the words meaning tadattha, attha, hita, deyya etc. In the sense of tadattha (for the use of that) :- 'kathinadussaṁ' means cloth for the kathina robe. Similarly, cīvaradussaṁ cīvaramūlyaṁ; yāgutaṇḍulā means rice grains for gruel, bhattataṇḍulā; saṅghabhattaṁ means meals for the group of monks, āgantukabhattaṁ means meals for the guests; similarly, gamikabhattaṁ; pāsādadabbaṁ means material for palace etc. With the word attha there is niccasamāsa : bhikkhusaṅghattho vihāro means the residence for the group of monks, bhikkhusaṅghatthā yāgu, bhikkhusaṅghatthaṁ cīvaraṁ; yadattha means 'for the sake of which,' yadatthā, yadatthaṁ; similarly, tadattho, tadatthā, tadatthaṁ; etadattho, etadatthā, etadatthaṁ; etadattho vāyāmo, etadatthā kathā, etadatthaṁ sotāvadhānaṁ, kimatthaṁ, attatthaṁ, paratthaṁ; saṁvarattho vinayo means the discipline for restraint, sukhatthāya, samādhatthāya, nibbidā virāgatthāya, virāgo vimuttatthāya; similarly, lokahito means useful for the world, buddhadeyyaṁ pupphaṁ means flower which is to be offered to the

enlightened one; saṅghadeyyaṁ cīvaraṁ means the robe which should be offered to saṅgha. In the context of 'saṅghassa dātabbaṁ' etc. the samāsa is not applicable.

(Here ends) the catutthītappurisa compound.

Pañcamī tappurisasamāsa :- after the words meaning apagamana, bhaya, virati, mocana etc. 'Methunāpeto' means away from sexual intercourse; similarly, palāpāpagato, ṭhānamutto, nagaraniggato, piṇḍapātapaṭikkanto; gāmanikkhantaṁ means gone from the village; 'rukkhaggapatito' means fallen from the top of tree, sāsanacuto, āpattivuṭṭhānaṁ, dharaṇitaluggato; sabbabhavanissaṭo means free from all existences.

Now, in the association with the meaning of fear as :- rājabhayaṁ means fear from king, corabhayaṁ means fear from thieves; amanussabhayaṁ means fear from non-human beings; aggibhayaṁ means fear from fire; pāpabhīto means afraid of sin, pāpabhīruko; akattabbavirati means abstinence from wrong action; similarly, kāyaduccaritavirati, vacīduccaritavirati; bandhanamutto means free from binding, vanamutto, bandhanamokkho; kammasamuṭṭhitaṁ means originated from deed, ukkaṭṭhukaṭṭhaṁ, omakomakaṁ. Sometimes, the vutti only is applicable. 'Kammajaṁ' means originated from kamma; similarly, cittajaṁ, utujaṁ, āhārajaṁ. In the expression 'pāsādā patito', the samāsa is not applied.

(Here ends) the pañcamītappurisa compound.

Chaṭṭhi tappurisasamāsa :- rājaputto means king's son; similarly, rājapuriso, ācariyapūjako, buddhasāvako, buddharūpaṁ, jinavacanaṁ, samuddaghoso; dhaññarāsi means heap of grains, pupphagandho, phalaraso; kāyalahutā means lightness of body; maraṇānussati means mindfullness about death; rukkhamūlaṁ; ayopatto means bowl of iron; similarly, suvaṇṇakaṭāhaṁ, pānīyathālakaṁ, sappikumbho. When in the sense of 'the king of gods' operation of compounding etc. are done, the sound 'a' is applicable by the rule 'kvaci samāsantānaṁ akāranto' (337-335). After that, by the rule 'syā ca' (189-113), the state of 'a' is not applicable. Devarājo, devarājā, devarājaṁ, devarāje etc. forms are similar to those of the word 'purisa'. When, the state of 'a' is not applicable :- devarājā, devarājāno etc. froms are similar to those of the word 'rājā'. Similarly, devasakho means friend of gods, devasakhā, so devasakhā or to devasakhāno etc. The gender of male is pulliṅga. Similarly, puṁbhāvo. The elision of final vowel of 'puma' etc. is applicable.

Hatthipadaṁ, itthirūpaṁ, bhikkhunisaṇgho, jambusākhā. Moreover, in this context, by the rule 'kvacādimajjhuttarānaṁ' (403-339), shortening of the sounds 'ī' and 'ū' in the middle is applicable. By the governing 'vibhāsā', sometimes, only 'vākyaṁ' is applicable. Sahasā kammassa kattāro (one who works abruptly), bhinnānaṁ sandhātā (the reconciliater of schisms), kappassa tatiyo bhāgo (the third period of aeon), yā ca pakkhassa aṭṭhamī (that which is the eighth day of fortnight), manussānaṁ khattiyo sūratamo (warrior is the bravest of all human beings).

The word 'yuttattha' is necessary only. And we have in this context, bhaṭo rañño puriso devadattassa; it is genitive case related with 'bhaṭa',

therefore, samāsa is not formed because the words have no expectancy with each other (and) because of the state of impropriety. But in 'kosalassa rañño putto' etc. because the expression has expectancy, the state of non-ability does not exist. When, however, expectancy always lies among the related words, compounding is applicable by understanding. For example:- devadattassa gurukulaṁ, bhagavato sāvakasaṅgho etc.

(Here ends) chaṭṭhitappurisa compound.

The locative (tappurisa compound) :- rūpasaññā means perception in form; similarly, rūpasañcetanā, saṁsāradukkhaṁ; cakkhuviññāṇaṁ means consciousness founded in eye; dhammarato means engrossed in the doctrine; dhammābhirati, dhammaruci, dhammagāravo; dhammanirutti means the knowledge in dhamma-s; dānādhimutti, bhavantarakataṁ; dassanassādo means taste in dassana; araññavāso means living in the forest; vikālabhojanaṁ means eating in improper time; kālavassaṁ means rain in time; vanapupphaṁ means flower in the forest; similarly, vanamahiso, gāmasūkaro, samuddamaccho, āvāṭakacchapo, āvāṭamaṇḍūko, kūpamaṇḍūko, titthanāvā; itthidhutto means clever about woman, akkhadhutto; chāyāsukkho means dried in shadow; aṅgārapakkaṁ means cooked in burning coal; cārakabaddho. In the following only the vutti is applicable; as :- vane caratīti vanacaro; kucchimhi sayatīti kucchisayo, thale tiṭṭhatīti thalaṭṭho; similarly, jalaṭṭho, pabbataṭṭho, maggaṭṭho, paṅke jātaṁ paṅkajaṁ, siroruhaṁ etc. In the following 'samāsa' is not applicable. Bhojane mattaññutā, indriyesu guttadvāro, āsane nisinno, āsane nisīditabbaṁ.

(Here ends) sattamītappurisa compound.

Because the expression 'tadanuparodhena' (56-64), is used the preceding word ending with the case-ending 'aṁ' sometimes, is to be put afterwords in the cases like 'accanta' etc. in the tappurisa compound as laid down. For example :- accantaṁ means crossing the end, accantāni; ativelo means crossing the velā; the shortening is applicable. Similarly, atimālo means having crossed garland, pattajīviko, āpannajīviko. 'Paccakkhaṁ' dassanaṁ means dassana perceptible to the eyes (senses), paccakkho attabhāvo, paccakkhā buddhi; anvatthaṁ means being followed by meaning, avakokilaṁ vanaṁ means the forest abondened (avakuṭṭhaṁ) by cuckoos. Avamayūraṁ; pariyajjhano means tired of study, alaṁvacano means fit for speaking, nibbānaṁ means leaving off desire, nikkileso means free from the impurities, niraṅgaṇo. Nikkosambi means coming out from Kosambi, pācariyo means higher than ācariya; similarly, payyako, parahiyyo; uparigaṅgaṁ means the upper part of gaṅgā, Similarly, heṭṭhānadī, antosamāpatti; rājahaṁso or haṁsarājā means the king of swans, addhamāsaṁ or māsaddhaṁ means fortnight, addhāmalakaṁ or āmalakaddhaṁ means half of myrobalan; addhakahāpaṇaṁ means half kahāpaṇa, addhamāsakaṁ means half māsaka, addharattaṁ means half night, pubbarattaṁ means prior period of night, pacchārattaṁ means latter period of night, apararattaṁ means after night. Moreover in this context, by the rule 'kvaci samāsantagatānaṁ akāranto' (337-335), state of 'a' is applicable to the final of the word 'ratti'. Pubbaṇhaṁ means a former period of a day, similarly, sāyaṇhaṁ. By the rule 'tesu vuddhilopo etc.' (404-355), the 'aṇha'-substitute for 'aha' is applicable.

(Here ends) the amādiparatappurisa compound.

'pabhaṅkara' etc. For example :- in the sense of one who makes light, the 'samāsa' is applicable by the rule 'amādayo parapadebhi', the nomenclature of samāsa is applicable by the rule 'nāmānaṁ samāso yuttattho' (316-316), after that, when the vibhattilopa is applied by the rule 'tesaṁ vibhattiyo lopā ca' (317-317), by the force of 'ca' in that context only, the vibhattilopa is not applicable in the preceding word. The remaining forms are similar. Pabhaṅkaro; amatandado means one who gives immortality, raṇañjaho means one who has given up defilement (raṇa), jutindharo means one who possesses light, similarly, sahasākataṁ, parassapadaṁ, attanopadaṁ; bhayatupaṭṭhānaṁ means originating from fear, paratoghosa, gavampatitthero, manasikāro, pubbenivāso, pubbenivāsānussati, majjhekalyāṇaṁ, antevāsī, antevāsiko, janesuto, urasilomo, kaṇṭhekālo, sarasijaṁ etc.

(Here ends) the alopatappurisa compound.

The tappurisa compound is over.

Now, the bahubbīhi samāsa is being told. And it is ninefold :- i) dvipadatulyādhikaraṇa, ii) dvipadabhinnādhikaraṇa, iii) tipada, iv) nanipātapubbapada, v) sahapubbapada, vi) upamānapubbapada, vii) saṅkhyobhayapada, viii) disantarāḷattha, and ix) byatihāralakkhaṇa. In this context, bahubbīhi having two words in the same case relation is applicable in the senses of six case-endings i. e. kamma etc. In this context, firstly, regarding the sense of accusative :- When the analysis is done as : āgatā samaṇā imaṁ saṅghārāmaṁ :-

(328-337) Añña-pada-atthesu bahubbīhi.

'Bahubbīhi' is laid down in the context of meanings of padas other than their own.

The nouns having proper meanings are optionally combined in the sense other than their own, ending with acusative case-ending etc. together with nominative case always. And that compound is called 'bahubbīhi'.

'Bahubbīhi' is he who has much rice. The compound is also called 'bahubbīhi' in order to make the term significant. For the bahubbīhi has the aññapada as the major member. And, this 'bahubbīhi' is twofold as : i) taggunasaṅviññāṇa ii) ataggunasaṅviññāṇa. Among them, when the meaning, being a visesana, is to be taken by the word 'aññapadattha', it is called 'taggunasaṅviññāṇa' as : 'lambakaṇṇaṁ ānaya' (bring one who has long ears). However, when it is not taken like that, it is called 'ataggunasaṅviññāṇa' as : 'bahudhanaṁ ānaya' (Bring bahudhana). Here, the visesana is to be used as the first member as in the word bahubbīhi. The remaining process is as before. 'āgatasamaṇo saṁghārāmo'. Moreover in this context, the words 'āgata' and 'samaṇa' not standing in their own senses, are used in aññapadattha, namely, 'saṅghārāma' which has the meaning of the accusative-case. The other pada 'saṅghārāma' is used after them to indicate just their meaning. Then, the accusative case is not used again because the kammattha is told by the samāsa only. And the word 'imaṁ' is not applicable. Similarly, everywhere. This bahubbīhi compound also possesses the gender and number of the abhidheyya.

Similarly, āgatasamaṇā sāvatthi. āgatasamaṇaṁ jetavanaṁ.

Paṭipannaddhiko patho means the way at which the wanderers have reached. abhiruḷhavāṇijā nāvā means the boat on which merchants have mounted. In this manner, the bahubbīhi compound in the sense of 'kamma' is to be understood.

Now, regarding the bahubbīhi in the sense of instrumental as : jitindriyo samaṇo means the monk who has conquered sense-faculties, similarly, diṭṭhadhammo, pattadhammo, katakicco; vijitamāro bhagavā means the lord who has subdued the devil. Paṭividdhasabbadhammo. The bahubbīhi in the sense of dative as : dinnasuṅko rājā means the king whom tax is given. Upanītabhojano samaṇo means the monk to whom food is brought. Upahaṭabali yakkho means yakkha to whom offering is brought. The bahubbīhi compound in the sense of ablative as : niggatajano gāmo means the village from which people have departed. Nirayo means that from which happiness has gone. Nikkileso means he from whom defilements have gone. Apetaviññāṇo matakāyo means the dead body from which consciousness has gone. Apagatabhayabheravo arahā means Arahā from whom fear and dismay have gone.

The bahubbīhi compound in the sense of genitive as : chinnahattho puriso means the man whose hands are cut off; similarly, paripuṇṇasaṅkappo, khīṇāsavo; vītarāgo means the person whose passion has gone; dvipado means he who has two feet; dvihattho paṭo. Tevijjo; catuppado means that who has four feet; pañcacakkhu bhagavā means the Blessed One who has five eyes. Chaḷabhiñño; shortening is applicable. Navaṅgaṁ satthusāsanaṁ, dasabalo, anantañāṇo; tidasā devā means the gods who have three tenfold measurements (desaparimāṇa). The final of the compound becomes 'ā'. In

this context, the word 'dasa' is used in numerical sense because of the word 'parimāṇa' used together with it. 'Idappaccayā' means these have this cause, kiṁpabhavo ayaṁ kāyo means what is the origination of this body. Vimalo means that the stain of which has gone. Sugandhaṁ candanaṁ means sandal wood smell of which is good; similarly, susīlo, sumukho; duggandhaṁ kuṇapaṁ means carcase the smell of which is bad; dummano means one whose mind in wicked. Similarly, dussīlo, dummukho; tapodhano means he who has wealth in the form of penance; khantibalo means he whose power is forbearance; indanāmo means one whose name is Inda. In the words 'chandajāta' etc. any of the both pada-s can be put first because adjective and substantive is made according to one's will. The word 'chandajāto' dissolved as 'chando jāto assāti chandajāto' or 'jāto chando assāti jātachando'. Similarly, sañjātapītisomanasso, pītisomannassasañjāto, māsajāto, jātamāso, chinnahattho, hatthacchinno. When the compound is made after the analysis as 'dīghā jaṅghā yassa' :- The word 'tulyādhikaraṇe' and 'pade' are understood :-

(331-338) Itthiyaṁ bhāsitapumaitthi pumā-va ca.

If a feminine word follows a masculine word, it takes masculine gender if the word is used in masculine in the language.

When a pada in the same case in feminine follows, if the feminine word used as masculine in the language precedes, it should be understood as masculine; thus, the itthīpaccaya is not applicable in pubbapada. This example belongs to bahubbīhi because of the rule 'kammadhārayasaññe ca' (332-328), being referred to before.

(403-339) Kvaci ādi-majjh-uttarānaṁ dīgharassā paccayesu ca.

And when the suffixes follow, the initial, middle and final (vowels) are sometimes, lengthened (or) shortened.

And when the suffixes follow or not, the initial, middle and final vowels are sometimes lengthened or shortened keeping with the usages made by the Conquerer, in the words i.e. taddhita, samāsa, nāma, upasagga etc.

In this context :-

> "The lengthening is applicable in the words 'pākaṭa', anupaghāta and madhuvā etc. The shortening is applicable in the words 'ajjava', 'itthirūpa' and also when the suffixes 'ka', 'ta' etc. follow."

When the bahubbīhisamāsa is formed in masculine, the shortening of the final vowel of uttarapada is applicable. Dīghajaṅgho puriso, similarly, pahūtajivho bhagavā means Lord having long tongue. Mahāpañño means one having great wisdom. The 'maha'-substitute is applied by the rule 'mahataṁ mahā tulyādhikaraṇe pade' (330-325).

Why 'itthiyaṁ' ? For, we have : - khamādhano. Why 'bhāsitapumā'? For, we have :- saddhādhuro, saddhāpakaṭiko; paññāvisuddhiko. Herein, the suffix 'ka' is applied by the rule 'kvaci samāsa-antagatānaṁ akāranto' (337-335). Why 'tulyādhikaraṇe only ? For, we have :- samaṇībhattiko, kumārībhattiko, kumāritthiko. This 'atidesa' of the state of masculine is applicable to the pubbapada only. By that, it is not applicable to the following :- bahudāsiko puriso, bahudārikaṁ, bahukadalikaṁ. When the operations of samāsa etc. are operated after the analysis 'gaṇḍīvo dhanu

assa' :-

(297-340) Dhanumhā ca.

And 'ā' after 'dhanu' (is laid down).

This (rule) has three pada-s : after the word 'dhanu' occuring as the final member in a compound, the suffix 'ā' is sometimes added. By the word 'ca' also after the word 'dhamma' etc. The sound 'va' is applied by the rule 'vamodudantānaṁ' (18-20). Gaṇḍīvadhanvā; similarly, paccakkhadhammā. Why 'kvaci' ? For, we have :- sahassathāmadhanu, paccakkhadhammo, viditadhammo. Now, in the compound 'nānādumapatitapupphavāsitasānu' :- 'nānādumā' means various trees, 'nānādumapatitāni' means fallen down from various trees, 'nānādumapatitapupphāni' means the flowers fallen down from the various trees, 'nānādumapatitapupphavāsitā means scented with the flowers fallen down from the various trees, 'nānādumapatitapupphavāsitasānupabbatarājā' means the king of mountains having the forest hills scented with the flowers fallen down from the various trees. However, this compound is called 'tulyādhikaraṇabahubbīhi' having kammadhāraya and tappurisa inside. Similarly, 'byālambambudharo' means cloud hanging down, 'byālambambudharabindūni' means drops of hanging cloud. 'byālambambudharabinducumbito' means touched by those drops of hanging cloud, 'byālambambubinducumbitakūṭo' means that whose peak is touched by the drops of hanging cloud etc.

Now, regarding the bahubbīhi in the sense of locative :- As - 'sampannasasso janapado' means the countryside in which there are abundant crops. Sulabhapiṇḍo deso means the place in which food is easy to get.

Ākiṇṇamanussā rājadhānī means the capital in which people are crowded. Bahutāpaso assamo means hermitage in which there are many ascetics. Upacitamaṁsalohitaṁ sarīraṁ means body in which flesh and blood is accumulated. Bāhussāmikaṁ nagaraṁ means city in which there are many owners (masters). When, the samāsa etc. are operated in the sense of 'many rivers herein' :- The word 'samāsanta' and the suffix 'ka' (337-335) are to be understood :–

(338-341) Nadimhā ca.

Also after 'nadī'.

After the word 'nadī' occuring as the final member of a compound, the suffix 'ka' is added. By the word 'ca' also after the words ending in 'tu'. This reference (ca) is to make it nicca. Moreover, in this context, the word 'nadī' is parasamaññā for feminine words with the vowel 'ī' and 'u'. After that, by the rule 'kvacādimajjhuttarānaṁ etc.' (403-339), the shortening of the word 'nadī' is applied when the suffix 'ka' is added. Bahunadiko janapado; similarly, bahujambukaṁ vanaṁ. The word 'bahunāriko' is accomplished by chaṭṭhībahubbīhi. Bahukattuko deso means the region in which there are many workers; similarly, bahubhattuko.

Bhinnādhikaraṇa is as follows : ekarattivāso means he, who has a stay for single night. Samānavāso puriso means he, whose stay is with his equals. Ubhatobyañjanako means one who has the characteristics of both sexes; chattapāṇi puriso means one who has umbrella in the hand; similarly, daṇḍapāṇi, satthapāṇi, vajirapāṇi, khaggahattho, satthahattho; dānajjhāsayo means one who has intention to give, dānādhimuttiko, buddhabhattiko, saddhammagāravo etc.

The 'tipada' as :- parakkamādhigatasampadā mahāpurisā means the mahāpurisa-s whose attainment is obtained by perseverance; similarly, dhammādhigatabhogā; oṇītapattapāṇi means he, by whom the hand is removed from the bowl. sīhapubbaddhakāyo means (the Blessed One) whose upper body is like the front of a lion, mattabahumātaṁgaṁ vanaṁ means the forest which has many elephants in rut etc.

The 'na-nipātapubbapada' is as follows : asamo bhagavā means the Blessed One who has no parallel. Here, 'na' has become 'a' by yogavibhāga: 'attannassa' in the rule 'attannassa tappurise' (333-329). Similarly, appaṭipuggalo, aputtako, ahetuko. The suffix 'ka' is applied by the rule 'kvaci samāsanta' etc. (337-335). Asaṁvāsā means those who have not common residence. 'Avuṭṭhiko janapado' means the region which has not rain, abhikkhuko vihāro; anuttaro means he, than whom there is no better. The substitute 'ana' is applicable by the rule 'sare ana' (334-330). The word 'tappurisa' is for upalakkhaṇa. Or 'na' has become 'an' by the rule 'tesu vuddhi etc.' (440-335). Similarly, 'anantaṁ' means that which has no end, 'anāsavā' means those who have no defilements, etc.

Now, regarding sahapubbapada in the sense of nominative as :- sahetuko means that which exists together with cause, sahetuvā; sa-substitute for the word saha is applied by the rule 'tesu vuddhi etc.' (440-355). By the rule 'kvaci samāsanta etc.' (337-335), the suffix 'ka' is also applied. 'Sappītikā' means those (dhamma-s) which exist together with pīti, sakkileso, saupādāno, saparivāro; samūluddhato rukkho means the tree which is pulled out together with root. On the other hand, 'upamānapubhapada' in the sense of nominative is as follows :- the word 'iva' is applicable for the

accomplishment of the states of upamāna and upameyya. Nigrodhaparimaṇḍalo rājakumāro is so called due to the equal measurement of roundness of body. The word 'iva' is not applicable by (paribhāsā) 'vuttatthānaṁ appayogo'. Saṅkhapaṇḍaro means this is as white as a conch. kākasūro means this (person) is as brave as a crow, cakkhubhūto bhagavā means the Blessed One who has become like an eye showing the ultimate reality. Similarly, atthabhūto, dhammabhūto, brahmabhūto; andhabhūto bālo means the ignorant one who has become like a blind. Muñjapabbajabhūtā kudiṭṭhi means the wrong view which has become like reed and bulrash. Tantākulakajātā means that which has become like a ball of string.

In the sense of genitive :- Suvaṇṇavaṇṇo bhagavā means the Blessed One whose colour is like the *colour* of gold. The elision of uttarapada is applicable. Nāgagati means he whose gait is like that of an elephant; similarly, sīhagati, nāgavikkamo, sīhavikkamo, sīhahanu; eṇijaṅgho means he whose shanks are like those of an antelope, sīhapubbaddhakāyo means the person whose upper body is like the front half of a lion, brahmassaro means the fortunate one whose voice has eight factors like that of Brahmā. Regarding the saṅkhyobhayapada together with the sense of the word 'vā' as :- dvattipattā means two or three bowls. The final of the word 'dvi' becomes 'ā' by the rule 'dvekaṭṭhānaṁ ākāro vā' (383-253). Then shortening is applicable. Dvīhatīhaṁ means two or three days, chappañcavācā means six or five utterances. Similarly, sattaṭṭhamāsā, ekayojanadviyojanāni.

Now, regarding the 'disantarāḷattha' :- pubbadakkhiṇā vidisā means the sub-direction between the East and South. In this context, the atidesa of the state of masculine is not applicable because the word tulyādhikaraṇa

does not follow. By the rule 'kvacādimajjhuttarānaṁ' etc. (403-339), in the sense of disantarāḷa the shortening of pubbapada is applied. Similarly, pubbuttarā, aparadakkhiṇā, pacchimuttarā. However, when the kammadhārayasamāsa in the sense of southern as well as eastern is formed, the atidesa of the state of masculine is applicable because the meaning of uttarapada is major. Even, the pronominal operation is always applicable. For example :- dakkhiṇapubbassa dakkhiṇapubbassaṁ. Regarding the byatihāralakkhaṇo as :- kesākesi means the fight with seizing hair of the opponent, daṇḍādaṇḍi means fight having attacks by sticks. The lengthening is applicable in the middle by the rule 'kvacādimajjhuttarānaṁ' etc. (403-339). By the rule 'tesu vuddhi' etc. (404-335) the substitute 'i' is laid down for the final.

(Here ends) the bahubbīhi ending with nominative.

The bahubbīhi samāsa is over.

Now, the dvandvasamāsa is being told. And, it is twofold according to the sense of i) itaretarayoga ii) samāhāra. Among them, firstly, itaretarayoga :- in the context of 'sārīputta mogallāna', the nominative singular case-ending 'si' is applicable in the both. The word 'ca' is also applicable for indicating the collection. When the analysis is done as :- sārīputto ca moggallāno ca :-

(329-342) Nāmānaṁ samuccayo dvandvo.

The combination of nouns is called 'dvandva'.

in the same case, is an optional compound called 'dvandva'. Moreover, in this context, the collection is called 'samuccaya'. However, by the force of meaning, it is fourfold :- i) kevalasamuccaya, ii) anvācaya, iii) itaretarayoga and iv) samāhāra. Among them, in kevalasamuccaya and anvācaya, the samāsa is not formed because the meaning of nouns is not mutually connected with relation to the action. For example : cīvaraṁ piṇḍapātañca paccayaṁ sayanāsanaṁ adāsi, dānañca dehi, sīlañca rakkhāhi. In itaretarayoga and samāhāra, the samāsa is applicable because the meanings of nouns are connected with each other. 'Dvandva' means pair of pada-s (dve dve) or double meaning (dvandvaṭṭha). This compound also is called 'dvandva' by significant nomenclature of having similarity to 'dvandva'. For, in dvandva compound the meanings of ubhayapada-s are major.

But when the meanings of ubhayapada-s are used as the major, how the state of single meaning is applicable to the dvandva compound? To answer this, it is told that :- When the saddappavatti (of samāsa) in the meaning of 'sadisa' etc. also is possible, there is not contradiction even if both meanings are indicated simultaneously. Moreover, the indication of two meanings occurs in dvandva only. For, such as the word 'bhū' in the sense of anubhava and abhibhava etc. is found together with the upasagga-s anu, abhi etc. only; and not separately. Similarly, it should be known that in the expressions like 'gavassakaṁ', the indication of two meanings belonging to two padas in the samāsa are found in their mutual association only; and not when they are used separately; therefore these expressions are covered by dvandva; and not everywhere. Or, as both pada-s indicate the 'samuccaya' under consideration, the single meaning is applicable also to dvandva; and therefore there is no contradiction. After that,

samāsasaññā, vibhattilopa etc. are applicable as laid down before. The meaning of 'ca' is indicated by samāsa only, therefore ca is not used according to 'vuttatthānaṁ appayogo'. In this context, in dvandva, pada having less vowels is put initially. And, the gender is like the following pada. Only plural is applicable always in itaretarayoga because, therein avayavas are major. Sārīputtamoggallānā, sārīputtamoggallāne, sārīputtamoggallānehi etc. Samaṇabrāhmaṇā means samaṇa and brahmin; similarly, brāhmaṇagahapatikā, khattiyabrāhmaṇā, devamanussā, candimasūriyā; mātāpitaro means mother and father. By the rule 'tesu vuddhi' etc. (404-355) in dvandva compound, the sound 'u' of pubbapada-s like 'mātu' etc. becomes 'ā'. Similarly, pitāputtā. In the context of 'jāyāpati' meaning wife and husband. The word 'kvaci' is understood :-

(339-343) Jāyāya tudaṁjāni patimhi.

The word 'jāyā' followed by 'pati' is changed into 'tudaṁ' and 'jāni'.

When the word 'pati' follows, sometimes, the word 'jāyā' is changed into 'tudaṁ' and 'jāni'. Tudampati, jānipati; jayaṁpatikā :- In this context, niggahita is augmented. And the shortening is applied by the rule 'kvacādi' etc. (403-339). Sometimes, the pada having less vowels is used as first member. For example :- candasūriyā means moon and sun; surāsuragaruḷamanujabhujagagandhabbā means gods, demons, garuḍas, human beings, serpents and heavenly musicians. The 'i' vaṇṇa and 'u' vaṇṇa are sometimes, used as first members. For example :- aggidhūmā means fire and smoke; similarly, gatibuddhibhujapaṭhaharakarasayā; dhātuliṅgāni means roots and genders. Sometimes, the padas beginning with a vowel and ending in 'a', are put as first members. For example :- atthadhammā means the

attha and the dhamma; similarly, atthasaddā or saddatthā. However, in the samāhāra :- in the sense of 'eye and ear' when the dvandvasamāsa is formed by the rule 'nāmānaṁ samuccayo dvandvo' (329-342), the vibhattilopa etc. are done :- The words 'napuṁsakaliṅgaṁ' and 'ekattaṁ' are understood :–

(322-344) Tathā dvandve pāṇi-tūriya-yogga-senaṅga khuddajantuka-vividhaviruddha-visabhāgattha-ādīnaṁ ca.

Even so in the dvandva compound of pāṇi, tūriya, yogga, senaṅga, khuddajantuka, vividhaviruddha, visabhāgattha etc. (the singularity and neuter gender are laid down).

Even so in the samāhāradvandvasamāsa in the sense of factors of army such as pāṇi, tūriya, yogga and in the sense of khuddajantuka, vividha, viruddha and visabhāga etc. the singularity and neuter gender are applicable as in 'digusamāsa'.

'Pāṇitūriyayoggasenaṅgāni' means the factors of pāṇi, tūriya, yogga, and senā. As the word aṅga occurs after the dvandva it is applicable to each member. Khuddhajantuka means little creatures; vividhaviruddha means objects which indicate various degrees of difference, always opposite. Sabhāga means that which has the same division. Sa-substitute of the word samāna is applied by the rule 'tesu vuddhi' etc. (404-355). Visabhāga means the objects which are various by lakkhaṇa and different by action. 'Pāṇi-tūriya-yogga-senaṅga-khuddajantuka-vividhaviruddha-visabhāga-' is a dvandva - compound made of 'pāṇi; tūriya, yogga, senaṅga, khuddajantuka, vividhaviruddha and visabhāga'. In this compound there is not fixed rule

for pubbanipāta, because the members are many in number. 'Having those meanings' - means 'pāṇi-tūriya-yogga-senaṅga-khuddajantuka-vividhaviruddha-visabhāgatthā'. Beginning with those meanings means 'tadādayo'.

By the force of 'ādi', to the words in the sense of saṅkhyā, parimāṇa, pacana, caṇḍāla and disa etc. which have a specific gender, the singularity and neuter gender are applicable in dvandva samāsa. In the sense of limbs of a living being, when singularity and neuter gender are applied to the words cakkhu and sota, the term nāma is applied due to samāsa and then the suffixes si etc. are applied as well as amādesa etc. are operated :– Cakkhusotaṁ, he cakkhusota, cakkhusotaṁ, cakkhusotena, similarly, only the singular is applicable everywhere. Mukhanāsikaṁ means mouth and nose. The shortening of the final vowel is applied by the rule 'saro rasso napuṁsake' (342-322). Hanugīvaṁ means chin and neck; similarly, kaṇṇanāsaṁ, pāṇipādaṁ, chavimaṁsalohitaṁ. However, the forms 'hatthapādā', maṁsalohitāni' etc. are accomplished by itaretarayoga. Thus, in the sense of limbs of living beings.

In the sense of instruments of music : - gītavāditaṁ means singing and music, sammatāḷaṁ means cymbal and gong; the word 'samma' means bronze gong (beaten by one hand) The word 'tālaṁ' means a gong beaten by (both) hands. saṅkhapaṇḍavadeṇḍimaṁ means a trumpet, a small drum and a bronze drum, or trumpets, drums, and bronze drums. Both words beginning with 'paṇḍava' indicate particular drums. In the sense of yoggaṅga as :- phālapācanaṁ means ploughshare and goad, yuganaṅgalaṁ means yoke and plough. In the sense of senaṅga :- hatthiassaṁ means elephants and

horses, rathapattikaṁ means chariots and soldiers, asi-cammaṁ means sword and camma. cammaṁ means the shield which obstructs an arrow. dhanukalāpaṁ means bow and kalāpa, the word 'kalāpa' means a quiver. In the sense of khuddajantuka :- ḍaṁsamasakaṁ means godfly and mosquito, similarly, kunthakipillikaṁ, kīṭapaṭaṅgaṁ, kīṭasarīsapaṁ. Among them, black ants are called 'kunthā'. the grasshoppers are called 'kīṭa'.

In the sense of vividhaviruddha :- ahinakulaṁ means snake and ichneumon or snakes and ichneumons; similarly, viḷāramūsikaṁ, the shortening of the final vowel is applicable. Kākolūkaṁ, sappamaṇḍūkaṁ, garuḷasappaṁ. In the sense of visabhāga :- sīlapaññāṇaṁ means morality and wisdom, samathavipassanaṁ means calmness and insight; similarly, nāmarūpaṁ, hirottappaṁ, satisampajaññaṁ lobhamohaṁ, uddhaccakukkuccaṁ etc. It should be known that sometimes, the neuter gender is not applicable because of the expression of 'aṁ-o' in the rule 'aṁ o niggahitaṁ jhalapehi' (82-149). By that, the words 'ādhipaccaparivāro, chandapārisuddhi, paṭisandhipavatti etc. are accomplished.

Now, in a dvandva compound of the words having a specific gender different from each other :- dāsidāsaṁ means female servant and male servant. The shortening is applied in the middle by the rule 'kvaci ādi' etc. (403-339). Similarly, itthipumaṁ; pattacīvaraṁ, sākhāpalāsaṁ etc. In a dvandva compound in the sense of saṅkhyā and parimāṇa :- ekakadukaṁ means single and double. In saṅkhyādvandva compound, the appasaṅkhyā (less in number) is to be put first. Similarly, dukatikaṁ, tikacatukkaṁ, catukkapañcakaṁ; dīghamajjhimaṁ means long and middle.

In a dvandva compound in the sense of pacana and caṇḍāla :-

orabbhikasūkarikaṁ means the butchers of sheep and pork-butchers; similarly, sākuṇikammāgavikaṁ; sapākacaṇḍālaṁ means dog-cooker and caṇḍāla, pukkusachavaḷāhakaṁ, venarathakāraṁ. Among them carpenters are called 'venā', workers in leather are called 'rathakārā'. In a dvandva compound in the sense of disā (direction) :- Having made the dvandva compound in the sense of 'east-west', singularity and neuter gender are made by the word 'ādi' in this context. The shortening is applied by the rule 'saro rasso napuṁsake' (342-322). Pubbāparaṁ, pubbāpareṇa, pubbāparassa etc. Similarly, puratthimapacchimaṁ, dakkhiṇuttaraṁ, adharuttaraṁ. Neuter gender, singularity and the word 'dvandve', are understood in the following:-

(323-345) Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapad-ādīnaṁ ca.

Also, for the (compound) of the words denoting rukkha, tiṇa, pasu, dhana, dhañña, janapada etc. option (is laid down).

In the dvandva compunds of the words denoting rukkha, tiṇa, pasu, dhana, dhañña, janapada etc. singularity and neuter gender are optionally applicable. The absence of singular is applicable. Plural and gender of the latter word are also applicable. In this context, regarding a dvandva compound of words denoting trees :- in the sense of 'holy-fig-tree' and 'wood-apple tree', when the samāhāradvandvasamāsa etc. are operated, the singularity and neuter gender are applied by this option. Assatthakapiṭṭhaṁ, or assatthakapiṭṭhā; similarly, ambapanasaṁ, or ambapanasā, khadirapalāsaṁ or khadirapalāsā, dhavassakaṇṇakaṁ or dhavassakaṇṇakā.

In a dvandva compound of words denoting grass :- usīravīraṇaṁ or usīravīraṇāni means grass and fragrant grass; similarly, muñjapabbajaṁ, or muñjapabbajā; kāsakusaṁ, or kāsakusā. In dvandva compound of words

denoting animals :- ajeḷakaṁ or ajeḷakā means goat and sheep. Hatthigavassavaḷavaṁ or hatthigavassavaḷavā means elephant, cow, horse and mare. The shortening is applied by the rule 'kvaci ādi' etc. (403-339). The ava-substitute is also applied by the rule 'o sare ca' (78-31). Gomahisaṁ or gomahisā; eṇeyyavarāhaṁ, or eṇeyyavarāhā; sīhabyagghataracchaṁ or sīhabyagghataracchā. In the dvandva compound of words denoting valuable things (dhana) :- hiraññasuvaṇṇaṁ or hiraññasuvaṇṇāni means silver and gold, similarly, jātarūparajataṁ or jātarūparajatāni; maṇimuttasaṅkhaveḍūriyaṁ or maṇimuttasaṅkhaveḍūriyā. In a dvandva compound of words denoting grains :- sāliyavaṁ or sāliyavā means rice and barley, similarly, tilamuggamāsaṁ or tilamuggamāsā.

In a dvandva compound of words denoting country :- kāsikosalaṁ or kāsikosalā means kāsi town and kosala town, vajjimallaṁ or vajjimallā means vajjī town or malla town, aṅgamagadhaṁ or aṅgamagadhā means aṅga country and magadha country.

By the word 'ādi' the singularity and the neuter gender are optionally applicable in a dvandva compound of the words denoting mutually opposite dhammas and of the words denoting birds. Kusalākusalaṁ or kusalākusalā means merit and demerit, similarly, sāvajjānavajjaṁ or sāvajjānavajjā; hīnappaṇītaṁ or hīnappaṇītā means inferior and excellent, kaṇhasukkaṁ or kaṇhasukkā; sukhadukkhaṁ or sukhadukkhāni; paṭighānunayaṁ or paṭighānunayā; chāyātapaṁ or chāyātapā; ālokandhakāraṁ or ālokandhakārā; rattindivaṁ or rattindivā means night and day. The vowel 'ā' and 'i' become 'a' by the rule 'kvaci samāsanta' etc. (337-335). In the dvandva compound of words in the sense of birds :- haṁsabakaṁ or haṁsabakā means a swan and a crane, similarly, karaṇḍavacakkavākaṁ, or karaṇḍavacakkavākā; mayūrakoñcaṁ or mayūrakoñcā; sukasāḷikaṁ or sukasāḷikā.

Moreover, in the samāhāradvandva compound, mostly :-

"Sometimes, the word having less vowels, the word having 'i' vaṇṇa and 'u' vaṇṇa, (and) the word beginning with vowel and ending in 'a' are put as the first members in a dvandva compound. In many compounds the sequence of pada-s has not any particular rule."

The dvandva samāsa is over.

"The samāsa is fourfold according to the major member being pubbapada, uttara-pada, ubhayapada, and aññapada. It is sixfold with the inclusion of digu samāsa and kammadhāraya samāsa. The abyayībhāva is twofold. The kammadhāraya is ninefold. The digu is twofold. The tappurisa is eightfold. The dvandva samāsa is twofold. Thus, it is thirty-twofold."

(Here ends) the samāsa-kaṇḍa,

the fourth chapter in the Rūpasiddhi.

Ākhyātakaṇḍa (the chapter on verbs).

Now, the verbal terminations are being told (which are to be applied) after roots indicating action. The pada indicating action is called 'Ākhyāta' because it narrates (ācikkhati) the action. For, it is told that the ākhyātika word indicates kāla, kāraka, and purisa, and its characteristics is an action. Then in this context, past etc. are called 'kālo'. The object, subject, and condition are called 'kārakaṁ'. The first person, second person and third person are called 'purisā'. The meanings of the roots such as gamana, pacana etc. are called 'kiriyā'. Kiriyālakkhaṇaṁ means that which has action as its symbol (lakkhaṇa). And, the gender is not appliable. And it is also told that :-

> "The word which has three kāla-s, three purisa-s,
> indicating action, having three kāraka-s and no gender,
> (and) having two vacana-s, is called 'ākhyāta'."

Those which divide the root-meanings by the force of 'kāla' etc. are called 'vibhatti-s'. They begin with 'ti' etc. However, they are eightfold: i) vattamānā, ii) pañcamī iii) sattamī, iv) parokkhā, v) hiyyattanī, vi) ajjattanī, vii) bhavissanti and viii) kālātipatti. The 'dhātu-s' are so called because they possess an action. They begin with the root 'bhū' and end with those ending in root- suffixeṣ 'kha' etc. However, they are twofold in the meaning as :- i) sakammaka and ii) akammaka. Among them, the roots which express action depending on the object are called sakammaka. For example :- kaṭaṁ karoti (He is making a mat), gāmaṁ gacchati (He is going to village), odanaṁ pacati (He is cooking rice) etc. The roots which express action without expectancy of an object are called 'akammaka'.

For example :- acchati, seti, tiṭṭhati etc. Further, they are sevenfold by the difference of the vikaraṇa-suffixes. How ? The root 'bhū' etc. have 'a-vikaraṇa'. The roots 'rudha' etc. have 'a-vikaraṇa' preceded by niggahita. The roots 'diva' etc. have 'ya-vikaraṇa'. The roots 'su' etc. have ṇu, ṇa and uṇā as vikaraṇa-s. The roots 'kī' etc. have nā, ppa and ṇhā as vikaraṇa-s. The roots 'tana' etc. have 'o-vikaraṇa'. In their root-meanings the roots cura etc. end in 'ṇe' and 'ṇaya'. Now, in the context of roots bhu etc. having a-vikaraṇa, the first root is 'bhū' which is akammaka. After that 'ti' etc. are applied. 'Bhū sattāya' means the root 'bhū' is to be understood in the meaning of existance. It means that that root is used in the sense of becoming which is pervasive (common) action. Now, when we have bhū :-

(457-408) Bhūv-ādayo dhātavo.

The 'bhū' etc. are called dhātu-s.

The group of the words indicating actions beginning with 'bhū' etc. are called 'dhātu-s'. Bhūvādayo means the roots which begin with bhu. Or, 'bhūvādayo' means belonging to the bhū, vā type (ādi).

> "The sound 'va' in the word 'bhūvādi' should be know
> as caused by 'āgamasandhi'. Or, the roots of the 'bhū' and
> 'vā' type in the sense of sakammaka and akammaka."

The word 'kvaci' from the rule 'kvaci dhātu' etc. (517-472) is to be understood in the following :-

(521-409) Dhātussa-anto lopo aneka-sarassa.

The final of the root having more than one vowels is dropped.

Sometimes, the final of the root having more than one vowels is dropped. The word 'kvaci' is understood to cancel the lopa in 'mahiyati, samatho etc.' Thus, in this context, because of the absence of more than one vowels, the elision of the final of the root is not applied. Further, when many suffixes would be available due to the governing 'dhātu' the pasaṅga would arise. Then the rule 'vatticchānupubbikā saddappatipatti' should be applied, and when the word vattamānā is desired :-

(423-410) Vattamānā ti anti si tha mi ma, te ante se vhe e mhe.

The ti, anti, si, tha, mi, ma, te, ante, se, vhe, e, mhe, are called 'vattamānā' (suffixes).

The twelve (vibhatti-s) beginning with 'ti' are called 'vattamānā'. Thus, they are technically called 'vattamānā' because the vibhatti-s 'ti' etc. concern with the sense of the present.

(413-411) Kāle.

In the sense of time.

'kāle' is the governing rule. After this (rule), everywhere, (the word 'kāle') is to be understood in the process of suffixes 'ti' etc.

(414-412) Vattamānā paccuppanne.

The vattamānā terminations are used in the sense of present.

When the present tense is understood, a vattamānā suffix is applicable. Moreover, in this context, the word 'kālo' indicates 'kiriyā'. Doing is 'kāra'. The sound 'ra' becomes 'la' :– 'kālo'. Therefore :–

> "When action is understood by the process of terminations, they are applied after the roots only; thus, terminations 'ti' etc. are accomplished."

However, in this context, the specific word 'paccuppanne' is used because of kāla being divided sixfold by the force of atīta, anāgata, paccuppanna, āṇatti, parikappa and kālātipatti. Paccuppanna means arisen (uppanna) depending on (paṭicca) different causes. The meaning is 'having obtained that nature, still not past'.

> "Vattamānā vibhatti is used indirectly even in the tense which is near to present. It is also used in past due to the force of the word kāla."

In that present tense, having applied a vattamānā vibhatti, as there is not a rule indicating the place of that suffix, the paribhāsā 'dhātuliṅgehi parā paccayā' is applied. Thus the vattamānā terminations are applied after a root. When there is not fixation about the terminations, the pasaṅga arises. According to 'vatticchānupubbikā saddappaṭipatti', the word 'parassapada' is desired :-

(406-413) Atha pubbāni vibhattīnaṁ cha parassapadāni.

Now, the first six out of these terminations are called 'parassapada-s'.

Now, after taddhita-s, the first six out of all terminations having eight groups beginning with 'vattamānā' are parassapadas. Accordingly, they are fourty-eight padas. Thus, in the beginning, the nomenclature parassapada is applied to six terminations. Parassa-padāni means the padas concerning

the word 'dhātūhi' from the rule 'dhātūhi ṇe ṇaye etc.' (438-524) is applicable :–

(456-414) Kattari parassapadaṁ.

The 'parassapada' is used in the active voice.

In the active voice, the 'parassapada' is applied after all the roots. Thus, even having applied the parassapada terminations, the pasaṅga arises regarding their non-fixation as they depend on the desire of the speaker. By the modification of vibhatti, the words 'parassapadānaṁ and attanopadānaṁ' are to be understood in the following :-

(408-415) Dve dve paṭhama-majjhima-uttama purisā.

Two pairs are paṭhama, majjhima and uttama purisa-s.

The pairs belonging to parassapada and attanopada suffixes are called paṭhamapurisa, majjhimapurisa, and uttamapurisa respectively. It is as follows :- ti, anti, belong to paṭhamapurisa, si, tha, belong to majjhimapurisa, mi, ma, belong to uttamapurisa. Also among attanopada terminations :- te, ante, belong to paṭhamapurisa, se, vhe, belong to majjhimapurisa, e, mhe, belong to uttamapurisa. Similarly, it should be applied in the seven remaining terminations. Therefore, thirty-two each are applicable to paṭhama, majjhima and uttama-purisa-s belonging to ākhyātapadas divided into ninety-six by way of eight terminations. Thus, the pairs of pada-s are called 'paṭhamapurisa' in the beginning of parassapada belonging to the present terminations.

(410-416) Nāmamhi payujjamāne-pi tulyādhikaraṇe paṭhamo.

paṭhamapurisa (is laid down).

When a nāma except tumha and amha, having the same case-relation is used or not, the paṭhamapurisa terminations are applied after roots. So having applied the paṭhamapurisa terminations, - The pasaṅga arises due to non-fixation even of the paṭhama-purisa terminations. In the context of single performer desired by the speaker, the paribhāsā 'ekamhivattabbe ekavacanaṁ' is applicable. Thus, present third person singular termination belonging to the parassapada is accomplished. The words paro, paccayo and dhātu are governing. Similarly, the word kattari from the rule 'kattari ca' (454-424) is understood in the operation of vikaraṇa and paccaya.

(445-417) Bhūv-ādi-to a.

The suffix 'a' is used after the root 'bhū' etc.

After the group of roots beginning with 'bhū', the suffix 'a' is used in active sense when the verbal terminations and suffixes follow. Only in the 'sabbadhātuka', the suffix 'a' is desired. The words 'asaṁyogantassa' and 'vuddhi' are understood in the following :-

(485-418) Aññesu ca.

And when other suffixes follow.

The roots not ending in conjuncts are lengthened when the suffixes other than kārita follow. By the force of the word 'ca', the suffix 'ṇu' also is lengthened. Moreover, in this context : the word 'vā' from the rule 'ghatādinaṁ vā' (448-526) is to be understood. And that is in the sense of vavatthitavibhāsā. Bv that :-

> "The 'i' vaṇṇa and 'u' vaṇṇa only of the roots ending in 'i' and 'u' vaṇṇa-s and penultimate short vowels are lengthened and not others. Even, the 'i' and 'u' vaṇṇa-s are not lengthened when the suffixes 'ya', 'ṇu', 'ṇā', 'nā' and 'niṭṭha' etc. follow. When the 'a' vikaraṇa follows, the roots 'tuda' etc. are not lengthened. It is optionally lengthened in 'chetvā' etc."

When again 'pasaṅga' of non-fixation arises, the change of sound 'ū' into 'o' is to be considered as vuddhi by paribhāsā 'ayuvaṇṇānañcāyo vuddhi'. When the word 'dhātūnaṁ' is understood by the modification in the following :-

(513-419) O ava sare.

When a vowel follows, the (final) 'o' is changed into 'ava'.

When a vowel follows, the final sound 'o' of the roots is changed into 'ava'. When saralopa etc. are made by the rule 'saralopo aṁ ādesa' etc. (83-67), the paranaya should be done by the rule 'naye paraṁ yutte' (11-I4). So puriso sādhu bhavati (That man is good), sā kaññā sādhu bhavati (That girl is good), taṁ cittaṁ sādhu bhavati (That mind is good). For, in this context : -

> "The instrumental case is not applicable in the active sense because the kattā is told by ākhyāta only. However, the nominative case is applicable because of the expected sense of gender".

Even if, when there is a single verb, because of many performers,

the rule 'bahumhi vattabbe bahuvacanaṁ' is applicable. Thus, the present third person plural termination 'anti' belonging to parassapada is accomplished. The suffix 'a', vuddhi, ava-substitute and saralopa etc. are applicable as before. Te purisā bhavanti (Those are men). Even when it (kattā) is not used :- bhavati bhavanti. The words payujjamānepi and tulyādhikaraṇe are to be understood in the following :-

(411-420) Tumhe majjhimo.

In (the case of) 'tumha', the second person (is laid down).

When the word 'tumha' having the same case-relation is used or not, the majjhimapurisa terminations are applied after roots. Thus, the present second person, singular termination 'si' belonging to the parassapada is accomplished. The remaining process is as before. Tvaṁ bhavasi, tumhe bhavatha (you are). Or when the subject is not used :- bhavasi, bhavatha. Why the word 'talyādhikaraṇe' is used ? For, we have :- tayā paccate odano (Rice is being cooked by you). When the same words are governing:-

(412-421) Amhe uttamo.

In (the case of) 'amha', the uttamapurisa (is laid down).

When the word 'amha' having the same case-relation is used or not, the uttamampurisa terminations are applied after roots. Thus, the present first person singular termination 'mi' belonging to parassapada is accomplished. The suffix 'a', the vuddhi, and ava-substitute are applicable.

(478-422) Akāro dīghaṁ hi-mi-mesu.

When the terminations 'hi', 'mi', 'ma' follow, the vowel 'a' is lengthened.

The vowel 'a' becomes long when the terminations hi, mi and ma follow. Tvaṁ bhavāhi (You are), ahaṁ bhavāmi (I am) mayaṁ bhavāma (We are); bhavāhi, bhavāmi, bhavāma. The words 'vibhattīnaṁ' and 'cha' are understood in the following :-

(407-423) Parāni attanopadāni.

The latter are 'attanopada-s'.

The latter six pada-s in each set of the entire eight terminations beginning with 'vattamānā' are called 'attanopadas'. Thus, the terminations 'te' etc. are technically called 'attanopada'. The words 'dhātūhi' and 'attanopadāni' are understood in the following :-

(454-424) Kattari ca.

And in the active sense.

The attanopada terminations are also used after the roots when the case-relation is 'kattā'. The word 'ca' is used to cancel the rule for some usages. The remaining process should be understood by that which is told in parassapada above. Bhavate, bhavante, bhavase, bhavavhe, bhave, bhavāmhe. The root 'paca' is used in the sense of 'cooking'. The elision of the final of the root is applicable because the term 'dhātu' is applicable. 'Ti' etc. are applied by the process which is told before. However, the difference in this context, is that the 'vuddhi' is not applicable due to the absence of 'i' vaṇṇa and 'u' vaṇṇa. So devadatto odanaṁ pacati (That Devadatta is cooking rice), pacanti, pacasi, pacatha, pacāmi, pacāma. So odanaṁ pacate (He is cooking rice), te pacante (They are cooking), tvaṁ pacase (You are cooking), tumhe pacavhe (You are cooking), ahaṁ pace

(I am cooking), mayaṁ pacāmhe (We are cooking). When there would arise a pasaṅga of simultaneous application of paṭhamapurisa etc. the following paribhāsā is being told :-

(409-425) Sabbesaṁ eka-abhidhāne paro puriso.

In single reference to all, the latter purisa (is used).

The latter purisa should be applied when paṭhamapurisa and majjhimapurisa, paṭhamapurisa and uttamapurisa, majjhimapurisa and uttamapurisa or the three purisa-s together occur in single reference. And this abhidhāna is applicable only when the sentences belong to the same tense. The alternative expression for 'so ca pacati tvaṁ pacasi', we have 'tumhe pacatha' (You are cooking). Similarly, for 'so ca pacati ahañca pacāmi', we have 'mayaṁ pacāma' (We cook). Furthermore, 'tvañca pacasi ahañca pacāmi' becomes 'mayaṁ pacāma' (We cook). Similarly, it should be applied everywhere. Why the word 'ekābhidhāne' is used ? For, we have :- So ca pacati (He also cooks), tvañca pacissasi (You will cook), ahaṁ paciṁ (I cooked). In this context, 'mayaṁ pacimhā' is not applicable because of different tenses. The root 'gama' is used in the sense of moving and going. As above the elision of the final of the root is applicable because the term dhātu is applicable. In the active sense, 'ti' etc. are also applicable.

(476-426) Gamiss-anto ccho vā sabbāsu.

When any (suffix) follows, the final of the root 'gama' is optionally changed into 'ccha'.

When any suffix follows, the final sound 'ma' of the root 'gama'

and kārita suffixes are included. The word 'vā' is for vavatthitavibhāsā. By that, this (is told) :-

> "The word 'vā' indicates fixation in the active sense, regarding the suffixes māna and anta. Elsewhere it does not indicate fixation. It implies negation regarding Parokkha."

The suffix 'a' and the process of paranaya should be applied. So puriso gāmaṁ gacchati (That man is going to the village), Te gacchanti (They are going). By the rule 'kvaci dhātu' etc. (517-472), when third person plural follows a short vowel preceded by garu sound, it changes into 're' optionally. Gacchare, tvaṁ gacchasi (you go), tumhe gacchatha (you go), ahaṁ gacchāmi (I go), mayaṁ gacchāma (We go). When the 'ccha-substitute' is not applicable :- The suffix 'a' becomes 'e' by the rule 'lopānca ettaṁ akāro' (510-471). Gameti, gamenti :- Saralopa is applicable. Gamesi, gametha, gamemi, gamema. In attanopada also :- so gāmaṁ gacchate (He goes to the village), gacchante, gacchare, gacchase, gacchavhe, gacche, gacchamhe. However, in 'kuto nu tvaṁ āgacchasi' (Where do you come from ?), rājagahato āgacchāmi (I come from rājagaha-city) etc. the vattamānā termination is used in the sense of near to paccuppanna. The word 'vā' is understood in the following :-

(459-427) Gamissa ghammaṁ.

The root 'gamu' (is changed) into 'ghamma'.

The entire root 'gamu'' is optionally changed into 'ghamma'. Ghammati ghammanti etc. Furthermore, in the sense of bhāva and kamma:-

(453-428) Attanopadāni bhāve ca kammāni.

The attanopada-s are used in the impersonal and passive sense.

The passive terminations are used in the kāraka called bhāva (impersonal) and kamma (passive). By the word 'ca', they are applicable also to kamma-kattari. And that bhāva is not connected with another kāraka. The root-meaning is just becoming, cutting etc. Kamma is so called because the action takes place (kariyati). Even the akammaka roots having upasaggas become transitive. Therefore, in the passive sense after the root 'bhū' preceded by 'anu', the termination 'te' belonging to vattamānā, attanopada, third person, singular is applied. When the word 'dhātūhi' from the rule 'dhātūhi ṇe ṇya etc.' (438-524) is understood in the following :-

(440-429) Bhāva-kammesu yo.

The suffix 'ya' (is used) in the sense of 'bhāva' and 'kamma'.

After all roots, the suffix 'ya' is used in impersonal and passive sense. The suffix 'ya' is to be applied optionally in the expression of attanopada. By the word 'vā' continued from the rule 'aññesu ca' (485-418), the vuddhi is not applicable before the suffix 'ya'. Anubhūyate sukhaṁ devadattena (The happiness is being experienced by Devadatta).

> "The instumental case is applied in the active sense because the subject is not referred to by ākhyāta. The accusative case is not applicable. In this context, the Nominative case is applicable because the object is referred to."

Anubhūyante sampattiyo tayā (The prosperities are being enjoyed by

Devadatta), anubhuyavhe tumhe (You are being experienced), ahaṁ anubhūye tayā (I am experienced by you), mayaṁ anubhūyāmhe (We are being experienced). When the word 'kvaci' from the rule 'kvaci dhātu' etc. (517-472) is understood in the following :-

(518-430) Attanopadāni parassapadattaṁ.

The attanopada-s (acquire the state of) parassapada.

Sometimes, the attanopada-s are changed into parassapada. This is applicable only when it is not active sense. The sound 'ya' becomes double. Anubhuyyati or anubhuyyate mayā sukhaṁ (The happiness is being anjoyed by me), anubhuyyanti, anubhuyyasi, anubhuyyatha, anubhuyyāmi, anubhuyyāma. When (the suffix 'ya') is not reduplicated :- anubhūyati anubhūyanti. Why the word 'kvaci' ? For, we have the form 'anubhūyate'. In impersonal construction, only the singular is applicable because of the singularity of bhāva which has no object. And that (ekavacana) is applicable only to paṭhamapurisa. Bhuyyate devadattena (Devadatta exists). The meaning is present existance. And after the root 'paca' when the suffix 'ya' is applied in attanopada in the passive sense :- When the word 'yassa' is to be understood by modification in the following : -

(441-431) Tassa ca-vagga-yakāra-vakārattamsadhātu-antassa.

It, together with the final of the root, is changed into ca-vagga, ya and va.

The suffix 'ya' indicatiang bhāva and kamma becomes ca-vagga, 'ya' and 'va' together with the final of the root as the case may be. Moreover,

is to be taken by sīhagati. And that is in the sense of vavatthitavibhāsā. By that :-

> " 'Ca' and 'ta' vagga-s occuring as the finals of roots become ca-vagga-s. The sounds 'ra' and 'va' together with the suffixes become 'ya' and 'va' respectively."

When the sound 'ca' is applicable as the final of the root belongs to ca-vagga, the sound 'ca' becomes double by the rule 'paradvebhāvo ṭhāne' (28-40). Paccate odano devadattena (Rice is being cooked by Devadatta). By the rule 'kvaci dhātu' etc. (517-472), it is changed into 're' in the paṭhamapurisa plural after the short vowel being preceded by garu. Paccare, paccante, paccase, paccavhe, pacce, paccāmhe. When the parassapada-substitute is applicable :- Paccati paccanti, paccasi,paccatha, pacccāmi paccāma. Similarly, in the passive sense and active sense :- paccate odano sayaṁ eva (Rice is being cooked by itself only). paccante, paccati or paccanti etc. After the root 'gama' when the suffix 'ya' is applied in attanopada in the passive sense :- The words 'dhātūhi', 'tasmiṁ' and 'ye' are understood :-

(442-432) Ivaṇṇ-āgamo vā.

The 'i'-vaṇṇa is optionally augmented.

When the suffix 'ya' indicating bhāva and kamma follows, the 'i-vaṇṇa' is optionally augmented after all roots. Thus, the sound 'i' is augmented. The word 'vā' is in the sense of vavatthitavibhāsā. Ccha-substitute is applicable. Gacchiyate gāmo devadattena (The village is being approached by Devadatta). gacchiyante, gacchiyase, gacchiyavhe

The words dhātūhi, yo and vā are understood :-

(443-433) Pubbarūpañ-ca.

And the form of the preceding (consonant is laid down).

This rule is applicable after the roots which are not referred to above. By that, the suffix 'ya' after the roots ending in ka, a ṭa, pa-vagga-s, ya, la, and sa only, is changed into the form of the preceding consonant. By the force of vā after the sound 'ma', the suffix 'ya' becomes 'ma'. Gammate, gamiyate, gammante, gamiyante, gammase, gamiyase, gammavhe, gamiyavhe, gamme, gamiye, gammāmhe, gamiyāmhe. Now, when it is parassapada :- gacchiyyati gacchiyyanti or gacchiyati gacchiyanti. gammati gammanti. gamiyati gamiyanti. When the sound 'i' is augmented :- gamiyyati gamiyyanti. Similarly, ghammiyati ghammiyanti etc.

(Here ends) the vattamānā vibhatti.

(424-434) Pañcamī tu antu hi tha mi ma,
taṁ antaṁ ssu vho e āmhase.

Tu, antu, hi, tha, mi, ma, taṁ,, antaṁ, ssu, vho, e, āmhase are called 'pañcamī' (suffixes).

The twelve (vibhatti) beginning with 'tu' etc. are called 'pañcamī'.

(415-435) Āṇatti-āsiṁsaṭṭhe anutta-kāle pañcamī.

The pañcamī terminations are used in the sense of command and blessing when time is 'anutta'.

When time is 'anutta' the pañcamī - suffix is applicable in the sense of command and blessing. Even, when 'kāla' is governing, the word 'kāla' has occured again. By that pañcamī - vibhatti is applicable in the sense of vidhi, nimantana, ajjhesana, anumati, patthana, pattakāla etc. Āṇatti means ordering. Āsimsā means blessing. And that āsiṁsiṭṭha means a desired thing which is not obtained. Thus, anatthāsiṁsaṭṭhe means in those 'āṇatti' and 'āsiṁsaṭṭha'. 'Anuttakāla' means the time which is expressed in one's vicinity (anu). That is 'paccuppannakāla'. Or, the time which is not referred to is 'anuttakāla'. In that 'anuttakāla' means when the time does not concern. In this context, the pañcamī termination 'tu; third person, singular is used after the root 'bhū' in the sense of āsiṁsana (blessing). The suffix 'a', vuddhi and ava-substitute are applicable. So sukhī bhavatu (May he be happy), te sukhitā bhavantu (May they be happy). The word 'akārato' from the rule 'akāro dīghaṁ himimesu' (478-422), is understood by modification in the following :-

(479-436) Hi lopaṁ vā.

The termination 'hi' is optionally elided.

After the sound 'a', the suffix 'hi' is optionally elided. Tvaṁ sukhī bhava or bhavāhi (May you be happy). Lengthening is applicable when 'hi' follows. Tumhe sukhitā bhavatha (May you be happy), ahaṁ sukhī bhavāmi (May I be happy), mayaṁ sukhino bhavāma (May we be happy). In attanopada :- so sukhī bhavataṁ (May he be happy), te sukhitā bhavantaṁ (May they be happy), tvaṁ sukhī bhavassu (May you be happy), tumhe sukhitā bhavavho (May you be happy), ahaṁ sukhī bhave (May I be happy),

Now, in the passive sense :- anubhūyataṁ tayā (May you experience), anubhūyantaṁ; anubhūyassu, anubhūyavho; anubhūye, anubhūyamhase. When it is in parassapada :- anubhuyyatu, anubhuyyantu; or anubhūyatu, anubhūyantu; anubhuyyāhi etc. In impersonal (bhāva) :- bhūyataṁ.

Now, in the active sense of command :- devadatto dāni odanaṁ pacatu (Now, Devadatta should cook rice), pacantu; paca, pacāhi, pacatha; pacāmi, pacāma. pacataṁ, pacantaṁ, pacassu, pacavho; pace pacāmhase. In the passive sense : the processess like the suffix 'ya' into ca-vagga etc. are applicable. Paccataṁ odano devadattena (Rice should be cooked by Devadatta), paccantaṁ; paccassu, paccavho,; pacce, paccāmhase. When it is in parassapada :- paccatu, paccantu; pacca, paccāhi, paccatha; paccāmi, paccāma. Similarly, so gāmaṁ gacchatu (He should go to the village), gacchantu; gacchāhi, gacchatha; gacchāmi, gacchāma. gametu, gamentu; gama, gamāhi, gametha; gamemi, gamema. gacchataṁ, gacchantaṁ; gacchassu gacchavho; gacche, gacchāmhase. When there is ghamma-substitute :- ghammatu, ghammantu etc. In the passive sense :- gacchiyataṁ, gacchiyatu; gamiyataṁ, gamiyatu, gammataṁ, gammatu etc.

In the sense of vidhi :- idha pabbato hotu (The mountain should be here), ayaṁpāsādo suvaṇṇamayo hotu (This palace should be made of gold) etc. In the sense of nimantana (invitation) :- adhivāsetu may bhante bhagavā bhojanaṁ (The honourable Blessed One may accept ṁy invitation of food), idha nisīdatu bhavaṁ (May the honourable one take a seat here).

In the sense of ajjhesana (request) :- desetu bhante bhagavā dhammaṁ (May honourable Blessed One preach the doctrine). In the sense of anumati

pavisatu bhavaṁ (You are allowed to enter), ettha nisīdatu (He is allowed to sit down here). In the sense of patthana (praying) and āyācana begging):- dadāhi me gāmavarāni pañca (Please give me five excellent villages), ekamme nayanaṁ dehi (Please give me an eye). In the sense of pattakāla (the proper time) :- sampatto te kālo (Time is proper for you). In the sense of making a mat :- kaṭaṁ karotu bhavaṁ (The revered one should make a mat) etc.

(Here ends) the pañcamī-vibhatti.

(425-437) Sattamī eyya eyyuṁ eyyāsi eyyātha eyyāmi eyyāma, etha eraṁ etho eyyavho eyyaṁ eyyāmhe.

The suffixes eyya, eyyuṁ, eyyāsi, eyyātha, eyyāmi eyyāma, etha, eraṁ, etho, eyyavho, eyyaṁ, eyyāmhe, are called 'sattamī'.

The twelve (vibhatti-s) beginning with 'eyya' are called 'sattamī'. The word 'anuttakāle' is understood.

(416-438) Anumati-parikappa-atthesu sattamī.

The sattamī terminations are used in the sense of consent and expression of possibility.

The sattamī vibhatti is used in anuttakāla in the sense of anumati and parikappa. By the word 'attha', sattamī terminations are also used in the sense of vidhi, nimantana etc. The consent to the other who wants to perform is 'anumati'. The decision is parikappa. The expression with

fruit-action when the cause-action is possible. This is 'sambhava-parikappa'. Among them, regarding 'parikappa', the potential, third person, singular termination 'eyya' belonging to parassapada is accomplished. The suffix 'a' and vuddhi etc. are similar to the previous. By the rule 'kvaci dhātu' etc. (517-472), the sound 'e' is optionally substituted for the suffixes 'eyya', eyyāsi, eyyāmi and eyyaṁ. So dāni kinnukho bhave (Now, how he would be ?), yadi so paṭhamavaye pabbajeyya arahā bhaveyya (If he would be ordained in childhood he would be arahā), sace saṅkhārā niccā bhaveyyuṁ na nirujjheyyuṁ (If, the formations would be permanent, they would not be destroyed), yadi tvaṁ bhaveyyāsi (If you would be), tumhe bhaveyyātha (If you would be), kathaṁ ahaṁ devo bhaveyyāmi (How would I be a god ?), kinnukho mayaṁ bhaveyyāma (What we would be ?). Similarly, bhavatha, bhaveraṁ, bhavetho, bhaveyyavho.

On the other hand, in the sense of patthana :- ahaṁ sukhī bhave (May I be happy), buddho bhaveyyaṁ (May I be the Enlightened One), bhaveyyāmhe. In the passive sense :- sukhaṁ tayā anubhūyetha (The happiness may be experienced by you), anubhūyeraṁ; anubhūyetho, anubhūyeyyavho; anubhūye, anubhūyeyyaṁ, anubhūyeyyāmhe. When it is parassapada :- anubhūyeyya; anubhuyeyyuṁ; anubhūyeyyāsi etc. In the impersonal :- bhūyetha. In the sense of vidhi :- so odanaṁ pace / paceyya (He should cook rice), te paceyyuṁ (They should cook); tvaṁ pace / paceyyāsi, tumhe paceyyātha; (You should cook), ahaṁ pace / paceyyāmi (I should cook), mayaṁ paceyyāma (We should cook); pacetha paceraṁ; pacetho paceyyavho; pace paceyyaṁ, paceyyāmhe. In the passive sense :- paccetha, pacceraṁ; paccetho, pacceyyāvho; pacce pacceyyaṁ; pacceyyāmhe.

In the sense of anumati :- so gāmaṁ padena gaccheyya (He may go to the village on foot). By the rule 'kvaci dhātu' etc. (517-472), the termination 'eyyaṁ' is changed into 'uṁ'. Gacchuṁ, gaccheyyuṁ; tvaṁ gacche (You may go), gaccheyyāsi, gaccheyyātha; gacche, gaccheyyāmi gaccheyyāma; game / gameyya, gamuṁ / gameyyuṁ; game gameyyāasi, gameyyātha; game gameyyāmi gameyyāma; gacchetha, gaccheraṁ; gacchetho, gaccheyyavho; gacche gaccheyyaṁ, gaccheyyāmhe; gametha, gameraṁ etc. In the passive sense :- gacchiyetha, gamiyetha; gacchiyeraṁ, gamiyeraṁ etc. When it is in parassapada :- gacchiyeyya, gamiyeyya / gammeyya, gammeyyuṁ etc. Similarly, ghamme / ghammeyya, ghammeyyuṁ etc.

(Here ends) the sattamī-vibhatti.
The process of terminations of
paccuppanna, āṇatti, and parikappa is over.

(427-439) Hiyyattanī ā ū o ttha aṁ mhā,
ttha tthuṁ se vhaṁ iṁ mhase.

The terminations ā, ū, o, ttha, aṁ, mhā, ttha, tthuṁ, se, vhaṁ, iṁ and mhase are called 'hiyyattanī'.

The twelve (vibbatti-s) beginning with 'ā' are called 'hiyyattanī'. The words 'apaccakkhe' and 'atīte' are understood :–

(418-440) Hiyyo-pabhūti paccakkhe hiyyattanī.

The hiyyattanī (suffixes) are used in the sense of paccakkha regarding (the past) before yesterday.

The hiyyattanī suffixes are used in the sense of past before yesterday noticed or unnoticed. Thus, the past (imperfect), third person, singular termination 'ā' belonging to parassapada is accomplished. The words 'kvaci' and 'dhātūnaṁ' from the rule 'kvaci dhātu' etc. (517-472) are understood:-

(519-441) Akār-āgamo hiyyattanī-ajjattanī-kālātipattīsu.

When the hiyyattanī, ajjattanī, and kālātipatti (suffixes) follow, the sound 'a' is augmented.

When the three terminations hiyyattanī, ajjattanī, and kālātipatti follow, sometimes, the vowel 'a' is augmented before the roots. Now, if it is asked, 'how the vowel 'a' is augmented before the roots ?' -

> "As the roots end in a vowel again augmenting 'a' at the final has no use, according to the grammatical process; therefore this augment occurs at the initial of roots."

The suffix 'a', vuddhi, ava-substitute, saralopa etc. are applicable according to the naya which has been told above. Abhavā abhavū; abhavo:- By the rule 'kvaci dhātu' etc. (517-472), the vowel 'o' is optionally substituted for 'a'. Abhava, abhavattha. abhavaṁ, abhavamhā, abhavattha, abhavatthuṁ; abhavase, abhavavhaṁ; abhaviṁ, abhavamhase. In the passive sense :- the suffix 'ya' is applicable. Tayā sukhaṁ anvabhūyattha (The happiness is experienced by you). When the vowel 'a' is not augmented:- anubhūyattha. By the rule 'kvaci dhātu' etc. (517-472), 'ttha' is changed into 'tha'. Anvabhūyatha anubhūyatha, anvabhūyatthaṁ anubhūyatthaṁ; anvabhūyase anubhūyavhaṁ; anvabhūyiṁ, anubhūyiṁ, anvabhūyamhase

the bhāva :- anvabhūyattha.

Similarly, so odanaṁ apacā / pacā (He has cooked rice), apacū / apcū; apaco / paco, apacattha / pacattha; apacaṁ / pacaṁ, apacamhā / pacamhā; apacattha / pacattha, apacatthuṁ / pacatthuṁ; apacase / pacase, apacavhaṁ / pacavhaṁ; apaciṁ / paciṁ, apacamhase / pacamhase. In the passive sense:- apaccatha apaccattha, apaccatthuṁ; apaccase, apaccavhaṁ; apacciṁ, apaccamhase. apaccā apaccū etc. Similarly, agacchā, agacchū; agaccho, agaccha, agacchattha; agacchaṁ, agacchamhā; agacchattha, agacchatthuṁ; agacchase, agacchavhaṁ; agacchiṁ, agacchamhase. Agamā, agamū; agamo agama, agamattha; agamaṁ, agamamhā; agamattha, agamatthuṁ; agamase, agamavhaṁ; agamiṁ, agamamhase. In the passive sense :- agacchiyattha / gacchiyattha, agamiyattha / gamiyattha, agacchiyatthuṁ / gacchiyatthuṁ, agamiyatthuṁ/ gamiyatthuṁ, etc. Furthermore, aghammā aghammū etc.

(Here ends) the hiyyattanī vibhatti.

(431-442) Hiyyattanī-sattamī-Pañcamī-vattamānā sabbadhātukaṁ.

The hiyyattanī, sattamī, pañcamī and vattamānā (suffixes) are called 'sabbadhātuka'.

The four types of terminations beginning with 'hiyyattanī' are called sabbadhātuka. Thus, because of the term sabbadhātuka applied to the terminations hiyyattanī etc. the said augmentation of the vowel 'i' according to the rule 'ikār-āgamo asabbadhātukaṁhi' (516-450), is not applicable.

(Here end) the sabbadhātuka suffixes.

(426-443) Parokkhā a u e ttha aṁ mha,
ttha re ttho vho iṁ mhe.

The suffixes a, u, e, ttha, aṁ, mha, ttha, re, ttho, vho, iṁ, mhe are called 'parokkha'.

The twelve (vibhatti-s) beginning with 'a' are called 'parokkha'. Parokkha means beyond (paraṁ) senses (akkha). Due to indicating that, this vibhatti is called 'parokkhā'.

(417-444) A-paccakkhe parokkhā atīte.

The parokkhā terminations are used to express a past event in the context of a thing not experienced by senses.

The parokkhā terminations are applicable when a past time which is not the object of senses of the speaker is referred to. 'Atīta' means past from here (ito) after having gone beyond (atikkamma). The meaning is : 'having gone after existing'. The past perfect third person singular termination 'a' belonging to parassapada is accomplished by the process which is told above. Now, bhū-a :- The word 'dhātūnaṁ' is understood by modification.

(458-445) kvaci ādi-vaṇṇānaṁ eka-ssarānaṁ dve-bhāvo.

The initial sounds (of the roots) having a single vowel are sometimes reduplicated.

Sometimes, the initial sounds of the roots having a single vowel become doubled. The word 'kvaci' indicates vavatthitavibhāsā. By that :-

"When the suffixes kha, cha, and sa follow, the dvebhāva (reduplication) is applicable to all roots in parokkha terminations. Sometimes, even when the suffix 'a' belonging to kiccapaccaya etc. - of the group of roots beginning with 'juhoti' - follows, the reduplication is applicable."

Now, bhū bhū + a :-

(459-446) Pubbo abbhāso.

The preceding (part) is 'abbhāsa'.

The preceding part of the reduplicated root is called 'abbhāsa'. Thus, the technical term 'abbhāsa' is applicable. The word 'abbhāsa' is to be taken in the following :-

(465-447) Antassa ivaṇṇa - akāro vā.

The final (vowel) optionally (becomes) 'i'-vaṇṇa and 'a'.

The final vowel of the reduplicated syllable is optionally changed into 'i-vaṇṇa' and 'a'. The word 'vā' is for vavatthitavibhāsā. By that :-

"The vowel 'i' is applicable for a-vaṇṇa when the suffixes kha, cha, and sa follow, (and) for the root 'gupa'. The vowel 'ī' is applicable to the final (of vā). The final of the root 'bhū' becomes 'a' in parokkha-vibhatti. These (i vaṇṇa and a) are not applicable to other (roots)".

The vowel 'ū' becomes 'a'.

(461-448) Dutiyā-catutthīnaṁ pathama-tatiyā.

third.

The second and fourth consonants in a vagga belonging to duplication become the first and third respectively. Thus, the consonant 'bha' becomes 'ba'.

(475-449) Brū-bhūnaṁ āha-bhūvā parokkhāyaṁ.

When the parokkhā terminations follows, the roots brū and bhū (are changed into) āha and bhūva.

When the parokkhā terminations follow, the roots 'brū' and 'bhū' are changed into 'āha' and 'bhūva'. Thus, the word 'bhū' is substituted by 'bhūva'. Saralopa etc. are applicable by the rule 'saralopo amādesappaccayādimhi' (83-67). So kira rājā babhūva (You know he had become a king), te kira babhūvu (You know they have become); tvaṁ kira babhūve (You know you have become). The word 'dhātūhi' is understood. And the word 'kvaci' is understood by sīhagati.

(516-450) Ikār-āgamo asabbadhātukamhi.

When 'asabbadhātuka terminations' follows, the vowel 'i' is augmented.

When any asabbadhātuka termination follows, sometimes, the vowel 'i' is augmented after the roots.

> "This augment is applicable when a non-sabbadhātuka termination beginning with a consonant follows. Due to the governing 'kvaci', sometimes, this augment would not be there even if a termination beginning with a

Moreover, in this context, the analysis of 'asabbadhātukaṁ' is : 'that which is not sabbadhātuka'. By the rule 'hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṁ' (431-442), the term sabbadhātuka is applied to hiyyattanī terminations etc. The four terminations other than those are called 'asabbadhātuka'. Tumhe kira babhūvittha (Indeed, you had been); ahaṁ kira babhūvaṁ (Indeed I had been), mayaṁ kira babhūvimhe (Indeed we had been). In attanopada :- so babhūvittha (He had been), babhūvire; babhūvittho babhūvivho; babhūviṁ babhūvimhe; In the passive sense :- the augmentation of 'ī', the suffix 'ya' and the augmentation of 'i' are applicable in attanopada. Anubabhūviyittha. When the elision of the suffix 'ya' is made by the rule 'kvaci dhātu' etc. (517-472), the i-vaṇṇa is not augmented when asabbadhātuka termination follows. Tayā kira anubabhūvittha (Indeed you have been experienced), anubabhūvire etc. In the bhāva sense :- babhūviyittha, or babhūvittha. Similarly, papaca, papacu; papace, papacittha; papacaṁ, papacimha; papacittha, papacire; papacittho, papacivho; papaciṁ, papacimhe. In the passive sense :- papaccittha, papaccire etc. Similarly, apacca, apaccū etc.

With regard to 'gama' the dvebhāva is applicable by the rule 'kvacādivaṇṇānaṁ' etc. (458-445). The term abbhāsa is applied by the rule 'pubbo abbhāso' (459-446). The word 'abbhāse' is understood :-

(462-451) Ka-vaggassa ca-vaggo.

The 'ka' class (is changed into) 'ca' class.

The 'ka' vagga belonging to abbhāsa becomes 'ca' vagga; thus, the 'ga' becomes 'ja'. By the rule 'kvaci dhātu' etc. (517-472), lengthening

termination follows. So gāmaṁ jagama kira (Indeed, he had gone to the village), jagama or jagamu; jagame, jagamittha; jagamaṁ, jagamimha; jagamittha, jagamire; jagamittho, jagamivho; jagamiṁ, jagamimhe. In the passive sense:- jagamīyittha, or jagamittha etc.

(Here end) Parokkhā terminations.

(428-452) Ajjattanī ī uṁ o ttha iṁ mhā ā ū se vhaṁ aṁ mhe.

The suffixes ī, uṁ, o, ttha, iṁ, mhā, ā, ū, se, vhaṁ, aṁ and mhe are called 'ajjattanī'.

The twelve (vibhatti-s) beginning with 'ī' are called ajjattanī. Ajjattanī means existing (time) (upto) today. This vibhatti is called 'ajjattanī' because it indicates ajjattano. The words apaccakkhe, atīte, and paccakkhe are understood :–

(419-453) Samīpe ajjattanī.

The ajjattanī (suffixes) are used in the sense of near (past).

The ajjattanī is used to denote a past event which happened before today noticed or unnoticed by the narrator. Thus, the Aorist, third person, singular termination 'ī' belonging to parassapada is accomplished.

The augmentation of the vowel 'a' and vuddhi are applicable as before. By the rule 'kvaci dhātu' etc. (517-472) sometimes, shorthening is applicable to the terminations 'ī' and 'mhā' etc. The terminations 'o', 'ā',



So abhavī or abhavi (He had been). When the augmentation of 'a' is not applicable : bhavi. The word 'vā' is understood by maṇḍūkagati in the following :-

(504-454) Sabbato uṁ iṁsu.

After all (roots) 'uṁ' (becomes) 'iṁsu'.

The termination 'uṁ' is substituted by 'iṁsu' optionally after all roots. Te abhaviṁsu or bhaviṁsu (They had been), abhavuṁ or bhavuṁ; tvaṁ abhavi or bhavi (You had been) abhavo or bhavo; tumhe abhavittha or bhavittha (You had been). The vowel 'i' is augmented. Ahaṁ abhaviṁ or bhaviṁ (I had been), mayaṁ abhaviṁha or bhaviṁha (We had been), abhavimhā or bhavimhā. So abhavittha or bhavittha (He had been), abhavā or bhavā, abhavū or bhavū; abhavise or bhavise, abhavivhaṁ or bhavivhaṁ; abhavaṁ or bhavaṁ. Abhava or bhava, abhavimhe or bhavimhe.

In the passive sense, the elision of the suffix 'ya', vuddhi, ava-substitute etc. are applicable. Sukhaṁ tayā anubhavittha (You had experienced the happiness), anvabhūyittha or anubhūyittha etc. When it is in parassapada :- tayā anvabhūyi anubhūyi (You had experienced), anvabhūyi or anubhūyi, anvabhūyiṁsu/anubhūyiṁsu, anvabhūyiṁ/anubhūyiṁ, tvaṁ anvabhūyi / anubhūyi (You had experienced), tumhe anvabhūyittha anubhūyittha (You had experienced), ahaṁ anvabhūyim / anubhūyiṁ (I had experienced), mayaṁ anvabhūyimha / anubhūyimha (We had experienced), anvabhūyimhā or anubhūyimhā. In the bhāva :- abhavittha / abhūvittha tayā (You had become).

pacimsu, apacuṁ / pacuṁ (They had cooked); tvaṁ apaci / paci, apaco/ paco (You had cooked), tumhe apacittha / pacittha (You had cooked), tumhe apacittha / pacittha (You had cooked); ahaṁ apaciṁ / paciṁ (I had cooked), mayaṁ apacimha / pacimha, apacimhā or pacimhā (We had cooked; so apacittha / pacittha, apacā or pacā (He had cooked); apacū / pacū, apacise, apacivhaṁ. Similarly, apacaṁ / pacaṁ or apaca / paca, apacimhe / pacimhe. In the passive sense :- apaccittha / paccittha etc. When it is in parassapada:- apacci / pacci, or apaccī / paccī, apacciṁsu / pacciṁsu, apaccuṁ / paccuṁ; apacci / pacci or apacco / pacco, apaccittha / paccittha; apacciṁ / pacciṁ, apaccimha / paccimha, apaccimhā or paccimhā.

So gāmaṁ agacchī / gacchī or agacchi / gacchi (He had gone to the village), te agacchiṁsu / gacchiṁsu (They had gone), agacchuṁ / gacchuṁ; tvaṁ agacchi / gacchi or agaccho / gaccho (You had gone), tumhe agacchi / gacchi or agaccho / gaccho (You had gone), tumhe agacchittha / gacchittha (You had gone); ahaṁ agacchiṁ / gacchiṁ (I had gone), mayaṁ agacchimha / gacchimha or agacchimhā / gacchimhā (We had gone). By the rule 'kvaci dhātu' etc. (517-472), in ajjattanī, sometimes, 'ccha' is changed into 'ñcha' after the root 'gama'. Agañchi / gañchi or agañchī / gañchī, te agañchiṁsu / gañchiṁsu (They had gone), agañchuṁ/ gañchuṁ; tvaṁ agañchi / gañchi or agañcho / gañcho, tumhe agañchittha/ gañchittha; ahaṁ agañchiṁ / gañchiṁ (I had gone), mayaṁ agañchimha/ gañchimha or agañchimhā / gañchimhā (We had gone).

When 'ñcha' - substitute is not applicable :- so agami gami or agamī/ gamī (He had gone). 'Sa' is augmented by bhāvaniddesa in the rule 'karassa kāsattam ajjattanimhi' (491-507) or by yogavibhāga : sattamajjatanimhi. :-

Sometimes, the termination 'uṁ' is changed into 'aṁsu'. And when the terminations 'ttha' and 'mha' follow, sometimes, 'u' is augmented. Agamiṁsu / gamiṁsu, agamaṁsu / gamaṁsu, agamuṁ / gamuṁ; tvaṁ agami / gami or agamo / gamo (You had gone), agamittha / gamittha, agamuttha / gamuttha; ahaṁ agamiṁ / gamiṁ, agamiṁha / gamiṁha, agamaṁha / gamamha or agamiṁhā / gamimhā. By the rule 'kvaci dhātu' etc. (517-472), 'ga' is substituted for the root 'gama' in ajjattanī. So ajjhagā (He had arrived) - Saralopa is applicable. Te ajjhaguṁ (They had arrived); tvaṁ ajjhago (You had arrived), tumhe ajjhagattha (You had arrived); ahaṁ ajjhagiṁ (I had arrived), mayaṁ ajjhagumha (We had arrived).

In attanopada :- so agacchittha / gacchittha (He had gone), agañchittha / gañchittha etc. When the 'ñcha' - substitute is not applicable:- so agamittha / gamittha (or) agamī / gamī (He had gone), te agamū/ gamū, ajjhagū / agū (They had gone); tvaṁ agamise / gamise, agamivhaṁ/ gamivhaṁ (You had gone); ahaṁ agamaṁ / gamaṁ, agama / gama or ajjhagaṁ (I had gone), agamimhe / gamimhe. In the passive sense :- gāmo agacchiyittha or gacchiyittha tena (The village had been approached by him), agañchiyittha / gañchiyittha, agamīyittha / gamīyittha, agamittha gamittha etc. When it is in parassapada :- agacchīyi or gacchīyi, agamīyi or gamīyi; agacchīyuṁ or agamiyuṁ. Similarly, aghammīyi aghammīyiṁsu etc. The words hiyyattanī and ajjattanī are understood in the following :-

(420-455) Māyoge sabbakāle ca.

When applied with 'mā' (those terminations) are used in all tenses.

And the suffixes hiyyattanī and ajjattanī are used in all tenses when applied with 'mā'. By the word 'ca' the pañcamī-vibhatti is also understood. In the sense of 'mā bhavati (does not become), mā bhavā (did not be),

imperfect, the Aorist and the imperative terminations are used. The remaining process should be according to the procedure. So mā bhavā (He might not be), mā bhavī, mā te bhavantu antarāyā (May dangers not happen to you), mā paca / mā paci, mā pacatu, mā gacchā, mā gacchi, mā gacchatu, mā kiñci pāpaṁ āgamā (May not any evil occur) mā agami, mā gamā mā gamī, mā gametu, tvaṁ mā gaccho (You might not go), mā gacchi, mā gacchāhi etc.

(Here end) the terminations of atītakāla.

(429-456) Bhavissanti ssati ssanti ssasi ssatha ssāmi ssāma, ssate ssante ssase ssavhe ssaṁ ssāmhe.

The terminations ssati, ssanti, ssasi, ssatha, ssāmi, ssāma, ssate, ssante, ssase, ssavhe, ssaṁ, ssāmhe, are called 'bhavissanti'.

The twelve terminations beginning with 'ssati' are called 'bhavissanti'. This vibhatti is called 'bhavissanti' because it indicates future time.

(421-457) Anāgate bhavissanti.

The bhavissanti terminations (are used) in the sense of future.

The bhavissanti terminations are used in the sense of future time.

> "Even in the sense of past, the bhavissanti is applicable
> due to the desire to indicate that tense; as in :
> 'anekajātisaṁsāraṁ sandhāvissaṁ' etc."

for origin in future when the requisites are complete'. The i augmentation, vuddhi, ava-substitute and saralopa etc. are applicable. Bhavissati bhavissanti, bhavissasi bhavissatha, bhavissāmi bhavissāma, bhavissate bhavissante, bhavissase bhavissavhe, bhavissaṁ bhavissāmhe. In the passive sense :- the suffix 'ya' is elided. Sukhaṁ tayā anubhavissate (The happiness will be experienced by you) anubhavissante, anubhavissase anubhavissavhe, anubhavissaṁ anubhavissāmhe. When it is in parassapada :- anubhavissati devadattena (Devadatta will experience), anubhavissanti etc. In bhāva :- bhavissante tena (He will be). When the elision of the suffix 'ya' is not applicable :- anubhūyissate anubhūyissante etc. In bhāva :- bhūyissate.

Similarly, pacissati pacissanti, pacissasi pacissatha, pacissāmi pacissāma; pacissate pacissante, pacissase pacissavhe, pacissaṁ pacissāmhe. In the passive sense :- Paccissate odano devadattena (Rice will be cooked by Devadatta), paccissante etc. When it is in parassapada :- paccissati paccissanti, paccissasi pacissatha, paccissāmi paccissāma. Gacchissati gacchissanti, gacchissasi gacchissatha, gacchissāmi gacchissāma; gacchissate gacchissante, gacchissase gacchissavhe, gacchissaṁ gacchissāmhe. So saggaṁ gamissati (He will go to heaven), gamissanti, gamissasi gamissatha, gamissāmi gamissāma etc. In the passive sense :- gacchīyissate gacchīyissante, or gacchīyissati gacchīyissanti, gamīyissate gamīyissante, or gamīyissati gamīyissanti etc. When the elision of the suffix 'ya' is applicable :- gamissate gamissante, or gamissati gamissanti. Similarly, ghammissati ghammissanti etc.

(Here ends) the bhavissanti vibhatti.

(430-458) kālātipatti ssā ssaṁsu sse ssatha ssaṁ ssāmhā, ssatha ssiṁsu ssase ssavhe ssaṁ ssāmhase.

The terminations ssā, ssaṁsu, sse, ssatha, ssaṁ, ssāmhā, ssatha, ssiṁsu, ssase, ssavhe, ssaṁ, ssāmhase, are called 'kālātipatti'.

The twelve terminations beginning with 'ssā' are called 'kālātipatti' (conditional). 'kālātipatti' means 'crossing beyond of time'. However, that (kālātipatti) means 'non-origin of action due to coming in the way on the part of opposite factors' or 'deficiency of cause'. This vibhatti is called 'kālātipatti' because it indicates that (non-origin of action).

(422-459) Kiriyā-atipanne atīte kālātipatti.

The kālātipatti terminations are used (to express) the past time belonging to the crossing beyond of an action.

The kālātipatti terminations are used to express the crossing beyond of an action which occured in the past. 'Kiriyātipannaṁ' means falling over of an action. However, that 'falling over' means utter non-origin of action due to absense of accomplishing power. Moreover, in this context, even if the word 'kiriyā' should not be connected with the word 'atīta', still, it should be known that due to the difference in time of the action opposing the production of the action concerned, the connection between 'atīta' and 'kiriyā' is accomplished.

The conditional mood, third person, singular termination 'ssa' belonging to parassapada is accomplished. The augmentations 'a' and 'i', vuddhi, and ava-substiture are applicable. By the rule 'kvaci dhātu' etc.

applicable. The termination 'sse' becomes 'a'. So ce paṭhamavaye pabbajjaṁ alabhissa arahā abhavissa / bhavissa, abhavissā / bhavissā (If, he would be ordained in childhood, he will be an arahā). Te ce taṁ alabhissaṁsu arahanto abhavissaṁsu / bhavissaṁsu (If, they would get it, they will be arahantas). Similarly, tvaṁ abhavissa / bhavissa or bhavisse (You would be). Tumhe abhavissatha, bhavissatha (You would be). Ahaṁ abhavissaṁ, bhavissaṁ (I would be). Mayaṁ abhavissamha / bhavissamha, or abhavissamhā / bhavissamhā (We would be). So abhavissatha abhavissiṁsu, abhavisase abhavissavhe, abhavissaṁ abhavissāmhase. In the passive sense:- anvabhavissatha anvabhavissiṁsu or anvabhūyissatha etc. When it is in parassapada :- anvabhavissa, anvabhavissaṁsu, or anvabhūyissa etc. In bhāva :- abhavissatha devadattena anubhūyissatha (Devadatta would experience). Furthermore, so ce taṁ dhanaṁ alabhissa odanaṁ apacissa / pacissa, or apacissā / pacissā (If he would get that money, he will cook rice), apacissaṁsu / pacissaṁsu. Apacissa / pacissa, apacisse / pacisse, apacissatha / pacissatha. Apacissaṁ / pacissaṁ, apacissamha / pacissamha. Apacissāmhā / pacissāmhā Apacissatha / pacissatha, apacissiṁsu / pacissiṁsu. Apacissase / pacissase. apacissavhe / pacissavhe. apacissaṁ / pacissaṁ, apacissāmhase / pacissāmhase. In the passive sense :- apacissatha odano devadattena (Rice would be cooked by Devadatta), apacissiṁsu. When the elision of the suffix 'ya' is not applicable :- apaciyīssatha etc. When it is in parassapada :- apacissa or pacissa or apacissā / pacissā tena (It would be cooked by him). Apacisaṁsu / pacissaṁsu etc.

So agacchissa / gacchissa (He would go), agacchissā / gacchissā, agacchissaṁsu / gacchissaṁsu. Tvaṁ agacchissa / Gacchissa or agacchisse/

gacchissaṁ, agacchissamha, / gacchissamha / agacchissāmhā / gacchissamhā. Agamissa gamissa, or agamisse, agamissatha / gamissatha. agamissaṁ / gamissaṁ, agamissamha / gamissamha, or agamissāmhā / gamissāmhā, agacchissatha or gacchissatha etc. In the passive sense :- agacchiyīssatha/ gacchīyissatha, agacchīyissa / gacchīyissa etc. Similarly, aghammissa / aghammissaṁsu etc.

(Here end) the kālātipatti terminations.

> "The terminations called pañcamī, sattamī, and vattamānā are applicable in the present (sampati). The bhavissanti is applicable in the future. The four terminations beginning with parokkha are applicabale in the past."

(Here ends) the process of suffixes in six tenses.

The root 'isu' is used in the sense of desire and attraction. Elision of the end of the root, application of the suffixes 'ti' etc. and the suffix 'a' are applicable as before. When the word 'dhātūnaṁ' is to be understood in the following :-

(522-460) I su-yamānaṁ anto ccho vā.

The final of the roots 'isu' and 'yamu' optionally becomes 'ccha'.

The final vowel of the roots 'isu' and 'yamu' is optionally changed into 'ccha'. The word 'vā' is in the sense of vavatthitavibhāsā. Even the

'anto ccho vā' (from the present rule). So saggaṁ icchati (He desires for the heaven), icchanti, icchasi icchatha, icchāmi icchāma. When 'ccha' susbstitute is not applicable :- lengthening is applicable by the rule 'aññesu ca' (485-418), because the root does not end in conjunct. Esati, esanti etc. In the passive sense :- Mostly the state of parassapada only is to be applied to attanopada. And therefore, in this context, we will point out the forms in attanopada in brief. So icchīyati/esīyati, issate / issati (He is wanted) :- The sound 'ya' takes the form of preceding sound. Similarly, icchatu / esatu. iccheyya / eseyya. However, in the context of parokkhā and hiyyattanī terminations, the forms should be accomplished according to the payoga everywhere. Icchi / esi, icchīssati / esissati, icchissā / esissā etc.

The root 'yamu' is used in the sense of (uparama) desisting. The prefix 'ni' and 'ccha'-substitute are applied. Niyacchati / niyacchanti, niyamati / niyamanti. The prefix saṁ, the state of 'ñ' and reduplication are applicable by the rule 'saye ca' (33-51). Saññamati / saññamanti. In the passive sense :- niyacchīyati / niyamīyati, or niyammati / saññamati. Similarly, niyacchatu / saññamatu. niyaccheyya / saññameyya. niyacchi / saññami. niyacchissati / saññamissati. niyacchissa / saññamissa etc.

The root 'āsa' is used in the sense of approaching. The 'ccha'-substitute is applicable by yogavibhāga. The shortening is applicable. Acchati acchanti, acchasi acchatha, acchāmi acchāma. The prefix 'upa' is applied elsewhere. Upāsati upāsanti. acchīyati / upāsīyati. Acchatu / upāsatu. accheyya / upāseyya, acchi / upāsi. acchissati / upāsissati. acchissa /

labhanti, labhasi labhatha, labhāmi labhāma; labhate labhante, labhase labhavhe, labhe labhāmhe. In the passive sense :- when the pubbarūpa of the sound 'ya' is made :- the preceding sound 'bha' becomes 'ba' by the rule 'kvaci dhātu' etc. (517-472). Labbhate labbhante, labbhati labbhanti, labbhataṁ labbhatu, labbhe labbheyya. In the ajjattanī tense, the words 'vā' and 'antalopo' are to be understood :-

(497-461) Labhasmā ī-innaṁ ttha-tthaṁ.

The terminations 'ī' and 'iṁ' (used) after the root 'labha' (are changed into) 'ttha' and 'tthaṁ'.

After the root labha, the terminations 'ī' and 'iṁ' are optionally changed into 'ttha' and 'tthaṁ'. And the elision of the final sound of the root is applicable. Alattha / alabhi / labhi, alabhiṁsu / labhiṁsu, alabhittha/ labhittha, alatthaṁ / alabhiṁ / labhiṁ, alabhimha / labhimha etc. In the bhavissanti tense :- by the word 'sappaccaya' in the rule 'karassa sappaccaya kāho' (481-508), after the roots vaca, muca, bhuja etc. the termination 'ssa' is changed into 'kha'. And after the roots vasa, chida, labha etc. it is optionally changed into 'cha'. Thus, the 'cha'-substitute of the termination 'ssa' is applicable. By the rule 'byañjanantassa co chappaccayesu ca' (472-515), the final sound of the root becomes 'ca'. lacchati lacchanti, lacchasi, lacchatha, lacchāmi lacchāma. When the cha-substitute is not applicable :- labhissati labhissanti, labhissasi labhissatha, labhissāmi labhissāma etc. alabhissa alabhissaṁsu etc. The root 'vaca' is used in the sense of expression (viyatti) and speech :- vacati vacanti, vacasi vacatha, vacāmi vacāma. In the passive sense :- when the attanopada and the suffix

(487-462) Vaca-vasa-vaha-ādīnaṁ ukāro vassa ye.

When the suffix 'ya' follows, 'va' of the roots vaca, vasa, vaha etc. becomes 'u'.

The sound 'va' of the roots vaca, vasa, vaha etc. becomes 'u' when the suffix 'ya' follows. By the word ādi, it is applicable also to the word 'vaḍḍha'. Moreover, in this context, one more sound 'va' is to be desired by samāsa of 'vassa a va'. By that, even the vowel 'a' becomes 'u'. Paralopa is applicable in the case of first alternative. By the rule 'tassa cavagga' etc. (441-431), the sound 'ya' together with the final sound of the root becomes 'ca', (and) reduplication is applicable. Uccate uccante, vaccate vuccante, or vuccati vuccanti etc. Similarly, vacatu / vaccatu, vaceyya / vucceyya, avacā / avaccā, avacū / avaccū, avaca / avaco, avacuttha, avaca avacaṁ, avacamhā avacuttha etc.

(477-463) Vacassa ajjattanimhima-kāro o.

In ajjattanī, the vowel 'a' of the root 'vaca' becomes 'o'.

The vowel 'a' of the root 'vaca' becomes 'o' in the aorist. Avoci avocuṁ, avoco avocuttha, avociṁ avocumha. The state of 'u' is applicable. Avoca. The shortening is applicable. Avocu etc. Avuccittha. In bhavissanti vibhatti :- by the word sappaccaya, the termination 'ssa' is changed into 'kha'. When the word 'byañjanantassa' is understood :- the final sound of the root becomes 'ka' by the rule 'ke khe ca' (473-513). Vakkhati vakkhanti, vakkhasi vakkhatha, vakkhāmi vakkhāma etc.

The root 'vasa' is used in the sense of 'dwelling'. Vasati vasanti.

Vussati vussanti etc. Vasatu / vaseyya. avasi / vasi. In bhavissantivibhatti:- the 'cha' - substitute of the termination 'ssa' and the sound 'ca' in the place of the final sound of the root are applicable. Vacchati vacchanti, vacchasi vacchatha, vacchāmi vacchāma, vasissati vasissanti, avasissa / avasissaṁsu. Similarly, the root 'ruda' is used in the sense of 'crying' :- Rodati rucchati rodissati etc. The root 'kusa' is used in the sense of 'abuse' :- the prefix 'ā', the reduplication and the shortening are applicable. The suffix 'a' and vuddhi are also applicable. Akkosati, akkosatu; akkoseyya. The word 'antalopo' is understood. And the word 'vā' is understood by maṇḍūkagati in the following :-

(498-464) kusasmādī-cchi.

After 'kusa', the termination 'ī' becomes 'cchi'.

After the root 'kusa', the termination 'ī' is changed into 'cchi'. And the elision of the final sound of the root is applicable. Akkocchi / akkosi maṁ (He abused me), akkosissati, akkosissa etc. The root 'vaha' is used in the sense of attainment. Vahati vahanti. In the passive sense :- when the attanopada and the suffix 'ya' are made :- The word 'ye' is understood:-

(488-465) Ha-vipariyayo lo vā.

The sound 'ha' is interchanged (and the suffix 'ya') optionally becomes 'la'.

The sound 'ha' of the roots followed by the suffix 'ya' changes its place with the sound 'ya'. And the suffix 'ya' is optionally changed into 'la'. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the

the causing factor only becomes 'la'. By the rule 'vaca-vasa' etc. (487-462), the state of 'u' is applicable. Vulhati / vuyhati, vuyhanti, vulhatu / vuyhatu, vulheyya / vuyheyya, avahi, avuyhittha / avahittha, avahissati / vuyhissati avahissa / avuyhissa etc. The root 'jara' is used in the sense of 'loss in age'.

(505-466) Jara-maranānaṁ jīra-jiyya-miyyā vā.

The roots 'jara' and 'mara' are optionally changed into jīra, jiyya and miyya.

The roots jara and mara are optionally changed into jīra, jiyya, and miyya. Saralopa etc. are applicable. Jīrati jīranti, jiyyati jiyyanti. By the rule 'kvaci' etc. (517-472), sometimes, one 'ya' is elided and lengthening is applicable. Jiyati jiyanti. In the passive sense :- jīrīyati jīrīyanti. jiyyati jiyyanti, jīratu jiyyantu, jireyya jiyyeyya, aajīri jīra jiyyi, jīrissati. jiyyissati. ajīrissa. The root 'mara' is used in the sense of giving up life. The miyya-substitute is applicable. Miyyati miyyanti, or mīyati mīyanti, marati maranti etc. The root 'disa' is used in the sense of 'seeing' :-

(471-467) Disassa passa-dissa-dakkhā vā.

The root 'disa' is optionally changed into passa, dissa, and dakkha.

The root 'disa' is optionally changed into passa, dissa, and dakkha. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the dissa-substitute is applicable only when sabbadhātuka terminations follow in the passive sense. Passati passanti, dakkhati dakkhanti. In the passive sense :- the elision of the sound 'ya' is applicable, Dissate disante, dissati

dakkheyya, disseyya.

In hiyyattanīvibhatti :- the vowel 'i' of the root becomes 'a' by the rule 'kvaci dhātu' etc. (517-472). Addasā / addasa. In the passive sense:- adissa. Similarly, apassi / passi, apassittha / passittha, apassiṁ / passiṁ, apassimha / passimha, adassi / dassi, adassaṁsu / dassaṁsu. In the passive sense :- adissaṁsu. adakkhi adakkhiṁsu. passissati passissanti. In bhavissanti:- the termination 'ssa' is elided by yogavibhāga from 'ssassā ca' (480-474). And the vowel 'i' is augmented. Dakkhati dakkhinti. When the elision is not applicable :- dakkhissati dakkhissanti, apassissa / adakkhissa etc. The root 'sada' is used in the sense of sinking and absense of movement. The word 'sabbattha' is understood. And the word 'kvaci' is understood by maṇḍūkagati in the following :-

(609-468) Sadassa sīdattaṁ.

The root 'sada' becomes 'sīda'.

The root 'sada' is changed into 'sīda' sometimes, when any termination follows. The remaining process would be according to procedure. Nisīdati nisīdanti. In the bhāva :- nisajjate. Here, by the governing 'kvaci', the 'sīda'-substitute is not applicable. Nisītatu nisīde, nisīdi, nisīdissati nisīdissa etc. The root 'yaja' is used in the sense of worshiping a god, performing association (or friendship), and giving :- yajati yajanti. In the passive sense :- the word 'yamhi' is understood :-

(503-469) Yajassa ādissa i.

The initial of the root 'yaja' (is changed into) 'i'.

into 'i', when the suffix 'ya' follows. Saralopa is applicable. Ijjate mayā buddho (The Buddha is being worshiped by me). Similarly, yajatu ijjataṁ, yaje ijjatha, yaji ijjattha, yajissati, ijjissate, yajissa ijjissatha etc.

The root 'vada' is used in the sense of open speech. The terminations 'ti' etc. and the suffix 'ya' are applicable. The word 'vā' is understood-

(500-470) Vadassa vajjaṁ.

The root 'vada' is changed into 'vajja'.

When any termination follows, the entire root 'vada' is optionally changed into 'vajja'. Moreover, in this context, according to the governing word 'vibhatti', the word 'sabbāsu' is accomplished by indication. The word 'vā' is understood in the following :-

(510-471) Lopañ-ca ettaṁ a-kāro.

The vowel 'a' is elided (or) changed into 'e'.

After the root 'bhū' etc. the suffix 'a' is optionally changed into 'e' or elided. Moreover, in this context, the suffix 'a' is to be taken by the word 'akāro' from the context of the topic vikaraṇa-kāriya.

> ''After the root 'bhū' etc. and after the group of 'juhoti' etc. the suffix 'a' is elided. Elsewhere elision is not made according to vavatthitavibhāsā.''

The suffix 'a' beccomes 'e'. Saralopa etc. are applicable. vajjeti, vadeti, vadati. When the termination 'anti' follows :-

(517-472) Kvaci dhātu-vibhatti-paccayānaṁ dīgha-viparit-ādesa-lopa-āgamā ca.

substitution, elision, and augmentation with regard to roots, terminations, and suffixes are applicable.

Here, in the topics of ākhyāta and kitaka, governed by 'dhātu', regarding the expressions unexplained, sometimes, the operation of lengthening, inversion, substitution, elision, and augmentation concerning roots, terminations 'ti' etc., and the suffixes applied after roots are applicable. These operations are to be done keeping with the usages of the Conqueror. In this context :-

> ''When the suffix 'nā' follows, shortening of the roots 'kī' etc. is applicable. When the saṁyoga (conjunct) follows, the shortening is applicable to the other roots also. The shortening is applicable to the terminations 'ā', 'ī', 'ū' as well as to the final of mhā optionally. After the root 'gama' 'ccha' is optionally changed into 'ñcha'. In ajjattanī, the root gama optionally becomes 'gā'. When the terminations 'ttha' and 'mha' follow, 'u' is optionally augmented. When the suffix 'ya' follows, the lengthening of roots is applicable. The termination eyya, eyyāsi, and eyyāmi optionally become 'e'. The vowel 'e' of the termination 'sse' should change into 'a'. And, the vowel 'o' becomes 'a' and 'i'. The terminations 'ā' and 'ttha' optionally become 'ttha' and 'tha'. Similarly, after the root 'brū', the terminations 'ti' and 'anti' optionally become 'a' and 'u'. And in parokkhāvibhatti, that root is changed into 'āha'. The lengthening is applicable to the sounds having no abbhāsa. But in this context, after the vowels 'e' and 'o',

After the vowel 'e' the vowel 'a' belonging to the termination 'anti' is elided. Vajjenti / vadenti, vajjesi / vadesi, vajjetha / vadetha, vajjemi/ vajjāmi, vademi / vadāmi, vajjema / vadema, vajjāma / vadāma. In the passive sense :- vajjīyati vijjīyanti, vajjati vajjanti, or vadīyati, vajjetu / vadetu / vadatu, vajje / vajjeyya, vade / vadeyya, vajjeyyuṁ / vadeyyuṁ, vajjeyyāsi / vajjesi / vadeyyāsi, avadi / vadi, vadiṁsu, vadissati vadissanti, avadissa etc. The root 'kama' is used in the sense of walking. When the suffix 'a' is applied :- the reduplication is applicable by the rule 'kvaci-ādivaṇṇānaṁ ekassarānaṁ dvebhāvo' (458-445). The 'ka-vagga' becomes 'ca-vagga'. The words 'abbhāsa' 'anta' and 'vā' are understood:-

(466-473) Niggahitañ-ca.

The niggahita also (is augmented).

At the end of abbhāsa, the niggahita also is optionally augmented. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the niggahita is applicable only to the roots 'kama' etc. caṅkamati caṅkamanti, kamati kamanti etc. The root 'cala' is used in the sense of shaking. Cañcalati, calati. The root 'dala' is used in the sense of bursting. Daddalati. The root 'jhe' is used in the sense of thinking. And when the suffix 'a' follows, the vowel 'e' is changed into 'āya' even in the context of non-kārita suffix by yogavibhāga from 'te āvāyā' according to the rule 'O sare ca' (73-31). Jhāyati jhāyanti etc. This is a specific process.

(Here ends) the process

regarding the roots 'bhū' etc. having vuddhi.

The root 'tuda' is used in the sense of pricking. The terminations 'ti' etc. and the suffix 'a' are applicable. By the word 'vā' continued from the rule 'aññesu ca' (485-418), the difference of the roots 'tuda' etc. lies only in non-lengthening. Tudati tudanti, tudasi tudatha, tudāmi tudāma. In the passive sense :- by the rule 'tassa cavagga' etc. (441-431), the suffix 'ya' together with the sound 'da' becomes 'ja'. The reduplication is applicable. Tujjate tujjante, tujjati tujjanti, or tujjare. Similarly, tudatu tudantu, tude tudeyya tudeyyuṁ, atudi tudiṁsu, atudi atudittha, atudiṁ atudimha, atujjittha, atujji, tudissati, atudissa etc.

The root 'visa' is used in the sense of entering. The prefix 'pa' is applied. So gāmaṁ pavisati (He enters the village), pavisanti, pavisasi pavisatha, pavisāmi, pavisāma. In the passive sense :- pavisiyyate pavisiyyante, pavisiyyati pavisiyyanti, or pavisissate. Similarly, pavisatu pavisantu. paviseyya, pāvisi / pavisi, pāvekkhi pathaviṁ (He entered the earth) :- By the rule 'kvaci dhātu' etc. (517-472), in ajjattanī, the root 'visa' is also changed into 'vekkha'. Pāvisiṁsu / pavisiṁsu. In the passive sene :- pāvisīyittha pavisīyittha pāvīsiyi / pavisīyi, pavisissati pavisissanti, pavisīyissate, pāvisissa, pāvisiyissa etc. The root 'nuda' is used in the sense of throwing. Nudati nudanti. The root 'disa' is used in the sense of 'ati-sajjana' (prolific). Uddisati uddisanti. The root 'likha' is used in the sense of writing. Likhati likhanti. The root 'phusa' is used in the sense of touching. Phusati phusanti etc.

The process of the roots 'tuda' etc. is over.

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application of 'ti' etc. should be done. The suffix 'a' is applied by the rule 'bhūvādito a' (445-417). According to the word 'vā', after the root 'bhū' etc. the suffix 'a' is elided by the rule 'lopañca ettaṁ akāro' (510-471). The vuddhi is applicable by the rule 'aññesu ca' (485-418). So hoti (He is), te honti (They are) :- By the rule 'kvaci dhātu' etc. (517-472), the following vowel is elided. Hosi hotha, homi homa. In the bhāva :- hūyate. Similarly, hotu hontu hohi :- The elision of 'hi' is not applicable because it follows a sound other than 'a'. Hotha homi homa. In the bhāva :- hūyataṁ. In the sattamīvibhatti :- saralopa etc. are applicable. Heyya heyyaṁ, heyyāsi heyyātha, heyyāmi heyyāma, or heyyaṁ. In the bhāva :- hūyate.

In the hiyyattanīvibhatti :- when the suffix 'a' is not elided, 'u' of the root 'hu' is changed into 'uva' by the rule 'kvaci dhātu' etc. (517-472). Ahuvā / ahuva / ahuvū. Ahuva ahuvo, ahuvuttha, ahuvaṁ ahuvamha, aahuvattha ahuvatthuṁ, ahuvase ahuvavhaṁ, ahuviṁ ahuvamhase. In the bhāva :- ahūyittha.

In ajjattanīvibhatti :- by the rule 'kvaci dhātu' etc. (517-472), after the root 'hū', the termination 'ī' is elided. The shortening is applicable. So ahu (He was). When the elision is not applicable :- the augmentation and vuddhi are applicable by yogavibhāga from 'karassa kāsattamajjattanimhi' (491-507). Ahosi ahesuṁ. By the rule 'kvaci dhātu' etc. (517-472), the vowel 'o' becomes 'e'. Or, ahuvaṁ, ahosi, ahosittha, ahosiṁ, ahuṁ :- The following vowel is elided and shortening is applicable. Ahosimha, ahumha. The shortening is applicable. In the bhāva :- ahavittha. The words 'lopo' and 'vā' from the rule 'hi lopaṁ vā' (479-436) are understood :-

(480-474) Hotissara-eha-oha-e bhavissantimhi ssassa ca.

When a bhavissanti termination follows, the vowel of the root 'hū' becomes eha, oha, and e, and the termination 'ssa' (is elided).

When a future termination follows, the vowel of the root 'hū' is changed into eha, oha and e and the termination 'ssa' is optionally elided. The augmentation 'i' (and) saralopa etc. are applicable. Hehiti hehinti, hehisi hehitha, hehāmi hehāma. When the elision is not applicable :- hehissati hehissanti, hehissasi hehissatha, hehissāmi hehissāma. When the oha-substitute is applicable :- hohiti hohinti, hohisi hohitha, hohāmi hohāma. Similarly, hohissati hohissanti, hohissasi hohissatha, hohissāmi hohissāma. When 'e'-substitute is applicable :- heti henti, hesi hetha, hemi hema, hessati hessanti, hessasi hessatha, hessāmi hessāma. In the bhāva :- hūyissate.

In the kālātipattivibhatti :- ahavissa ahavissaṁsu, ahūyissatha etc. The roots 'hū'and 'bhū' are used in the sense of existance. In the context of 'bhū' the prefix 'anu', termination 'ti' etc., the elision of the suffix 'a' and vuddhi are applicable. Anubhoti, anubhonti anubhosi anubhotha, anubhomi anubhoma. In the passive sense :- anubhūyati anubhūyanti. Similarly, anubhotu anubhontu, anubhohi anubhotha, anubhomi anubhoma, anubhūyatu anubhūyantu, anubhave anubhaveyya anubhūyeyya, anubhosi anubhavi. anubhossati anubhossanti. anubhossasi anubhossatha. anubhossāmi anubhossāma. or anubhavassati, anubhossa, anubhavissa etc. The root 'sī' is used in the sense of sleeping. The elision of the suffix 'a', and vuddhi are applicable. Seti senti, sesi setha, semi sema, sete sente etc. When the suffix 'a' is not elided :- The words 'sare' and 'dhātu' are understood:-

(514-475) E aya.

The vowel 'e' becomes 'aya'.

When a vowel follows, the vowel 'e' occuring at the final of a root is changed into 'aya'. Saralopa etc. are applicable. Sayati sayanti, sayasi sayatha, sayāmi sayāma. In the passive sense :- the prefix 'ati' is applicable. By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'ya' follows, the short vowel occuring at the final of a root is lengthened. Atisīyate atisīyante, atisīyati atisīyanti. In the bhāva :- sīyate.

Similarly, setu sentu, sehi setha, semi sema, sayatu, sayantu, saya/ sayāhi sayatha, sayāmi sayāma. sayataṁ sayantaṁ, sayassu sayavho, saye sayāmhase, atisīyataṁ atisīyantaṁ, atisīyatu atisīyantu. In the bhāva :- sīyataṁ. Saye / sayeyya, sayeyyuṁ, atisīyeyya. In the bhāva :- sīyetha. Asayi / sayi, asayisu/sayiṁsu, asayuṁ. When the augmentation 'sa' is applicable :- atisesi atisesuṁ. In the passive sense :- accasīyittha, accasīyi, atisīyi. In the bhāva :- atisīyittha. Sayissati sayissanti. When the augmentation 'i' is not applicable :- sessati sessanti. In the passive sense :- atisīyissate, atisīyissati. In the bhāva :- sīyissate. Asayissā asayissaṁsu. In the passive sense :- accasīyissatha etc. The root 'nī' is used in the sense of attainment. This root is dvikammaka. Ajaṁ gāmaṁ neti (He takes the goat to the village), nenti, nesi netha, nemi nema. When the elision is not applicable:- nayati nayanti etc. In the passive sense :- nīyate gāmaṁ ajo devadattena (Goat is taken by Devadatta to the village), nīyare nīyante, nīyati nīyanti. Similarly, netu nayatu, nīyataṁ nīyantaṁ, naye nayeyya, nīyetha nīyeyya, anayi / nayi, anayiṁsu / nayiṁsu, vinesi vinesuṁ. anīyittha / nīyittha,

'ṭhā' is used in the sense of stopping. The word 'vā' is understood in the following :-

(468-476) Ṭhā tiṭṭho.

The root 'ṭhā' is (optionally changed into) 'tiṭṭha'.

The root 'ṭhā' is optionally changed into 'tiṭṭha'. The word 'vā' is in the sense of vavatthitavibhāsā. The suffix 'a' is elided. Tiṭṭhati tiṭṭhanti, ṭhāti ṭhanti. When the elision is not applicable :- by the rule 'kvaci dhātu' etc. (517-472), after the root 'ṭhā', 'ha' is also augmented, the shortening and the prefix 'saṁ' are applicable. Saṇṭhahati saṇṭhahanti. When 'e' is applicable :- adhiṭṭheti adhiṭṭhenti. In the passive sense :-

(502-477) Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-matha-ādīnaṁ ī.

When the suffix 'ya' follows, the (final of) roots dā, dhā, mā, ṭhā, hā, pā, maha and matha is changed into 'ī'.

When the suffix 'ya' indicating bhāva and kamma follows, the final of the roots dā, dhā, mā, ṭhā, hā, pā, maha and matha becomes 'ī'. This rule is laid down in order to indicate universal application. Upaṭṭhīyati, upaṭṭhīyanti. When 'ha' is augmented :- the shortening and the augmentation of 'ī' are applicable. Patiṭṭhahīyati patiṭṭhahīyanti. In the bhāva :- ṭhīyate. Similarly, tiṭṭhatu tiṭṭhantu, ṭhātu ṭhantu, saṇṭhahati, saṇṭhahantu, tiṭṭhe tiṭṭheyya, saṇṭhe saṇṭheyya, saṇṭheyyuṁ, saṇṭhahe saṇṭhaheyyuṁ,. Aṭṭhāsi aṭṭhaṁsu, saṇṭhahi saṇṭhahiṁsu, patiṭṭhissati patiṭṭhissanti, ṭhissati ṭhissanti, patiṭṭhahissati patiṭṭhahissanti, patiṭṭhissa patiṭṭhissaṁsu; patiṭṭhahissa patiṭṭhahissaṁsu etc. The root 'pā' is in the sense of drinking. The word 'vā' is understood :-

(468-478) Pā pibo.

The root 'pā' becomes 'piba'.

The root 'pā' is optionally changed into 'piba'. The word 'vā' is in the sense of vavatthitavibhāsā. Pibati, pibatu, pibeyya. By the rule 'kvaci dhātu' etc. (517-472), the sound 'pa' becomes 'va'. Pivati pivanti, or pāti, panti, pīyate pīyante, pīyati pīyanti, pivatu piveyya, āpāyi / pivi, pivissati, apivissa etc. The root 'asa' is used in the sense of being. Verbal termination and the elision of the suffix 'a' are applicable. In the context of the root 'asa' :- The words 'āsasmā' and 'antalopo' are understood :–

(494-479) Tissa tthittaṁ.

The termination 'ti' becomes 'tthi'.

After the root 'asa', the termination 'ti' becomes 'tthi'. The final of the root is also elided. Atthi. The word 'vā' is understood :–

(506-480) Sabbattha-asassa-ādilopo ca.

And the initial of 'asa' followed by any suffix is dropped.

When a termination or a suffix follows, the initial of the root 'asa' is optionally elided. The word 'vā' is in the sense of vavatthitavibhāsā: Santi. The word 'asa' is continued. And 'antalopo' is governing :–

(496-481) Simhi ca.

And when the termination 'si' follows.

And when the termination 'si' follows, the final of the root 'asa' is elided. Tvaṁ asi (You are).

(493-482) Thassa tthattaṁ.

The termination 'tha' becomes 'ttha'.

After the root 'asa', the termination 'tha' becomes 'ttha'. And the final of the root is elided. Tumhe attha (You are). The word 'vā' is understood in the following :-

(492-483) Asasmā mi-mānaṁ mhi mha antalopo ca.

After the root 'asa', the terminations 'mi' and 'ma' are changed into 'mhi' and 'mha'. And the final is elided.

After the root 'asa' the terminations 'mi' and 'ma' optionally become 'mhi' and 'mha'. And the final of the root is elided. Amhi, amha, asmi asma.

(495-484) Tussa tthuttaṁ.

The termination 'tu' becomes 'tthu'.

After the root 'asa', the termination 'tu' becomes 'tthu'. And the final of the root is elided. Atthu. The initial of 'asa' is also elided : Santu, āhi, attha, asmi asma. In sattamīvibhatti :- the initial of 'asa' is elided. by the rule 'kvaci dhātu' etc. (517-472), after the root 'asa' the terminations 'eyya' and 'eyyuṁ' are changed into 'iyā' and 'iyuṁ'. Siyā siyuṁ. When the elision is not applicable :- by the rule 'kvaci dhātu' etc. (517-472), after the root 'asa' the terminations 'eyya' etc. together with the final of the root are changed into ssa, ssu, ssa, ssatha, ssaṁ, ssāma. Evaṁ assa vacanīyo (He should be told as follows), assu, assa, assatha, assaṁ, assāma. In ajjattanīvibhatti :- the augmentation 'a' and lengthening are applicable.

understood in the following :-

(507-485) Asabbadhātuke bhū.

When asabbadhātuka termination follows, (the root 'asa') becomes 'bhū'.

When asabbadhātuka termination follows, the root 'asa' only is optionally changed into 'bhū'. Bhavissati bhavissanti, abhavissa abhavissaṁsu. Why the word 'vā' is understood ? For we have the form 'āsuṁ'. The root 'brū' is used in the sense of open speech. The application of 'ti' etc. and the elision of the suffix 'a' are applicable. The word 'kvaci' is understood in the following :-

(520-486) Brūto ī timhi.

When the termination 'ti' follows, 'ī' (is augmented) after the root 'brū'.

Sometimes, when the termination 'ti' follows, the vowel 'ī' is augmented after the root 'brū'. The vuddhi, ava-substitute and saralopa etc. are applicable. Bravīti, brūti : By the word 'vā' which is understood in the rule 'aññesu ca' (485-418), when a consonant follows, the vuddhi of the root 'brū' is not applicable. In plural, when a vowel follows, the vowel 'ū' is changed into 'uva' by the rule 'jhalānamiyuvā sare vā' (70-30). Bruvanti. By the rule 'kvaci dhātu' etc. (517-472), after the root 'brū', the terminations 'ti' and 'anti' are changed into 'a' and 'u' optionally. And 'brū' is changed into 'āha' : Āha, āhu. brūsi, brūtha, brūmi brūma, brūte bruvante, brūse brūvhe. Bruve brūmhe, brūtu bruvantu, brūhi brūtha, brūmi brūma, brūtaṁ bruvantaṁ, bruve bruveyya, bruveyyuṁ. Bruveyyāsi

bruveyyātha bruveyyāmi bruveyyāma, bruvetha bruveraṁ abruvā abruvu.

In parokkhāvibhatti :- by the rule 'brūbhūnaṁ āhabhūvā parokkhāyaṁ' (475-499), the root 'brū' is changed into 'āha'. Saralopa etc. are applicable. Supine kiramāha. (You know, he spoke in dream.) Tena āhu / āhaṁsu porāṇā [Therefore, the ancients (ācariya-s) have told], etc. In ajjattanīvibhatti:- abravi, abruvi, abravuṁ, bravissati, abravissa etc. The root 'hana' is used in the sense of making harm or stoping. When the termination 'ti' follows, sometimes, the suffix 'a' is elided. Hanti hanati, hananti, hanasi hanatha, hanāmi hanāma. In the passive sense :- by the rule 'tassa cavagga' etc. (441-431), the state of 'ñ' and reduplication are applicable. Haññate baññante, haññare, haññati haññanti, hanatu, hanantu, haneyya. The word 'hanassa' is understood in the following :-

(592-487) Vadho vā sabbattha.

(The root hana) becomes 'vadha' optionally everywhere.

The root 'hana' is optionally changed into 'vadha' before any termination or suffix. The word 'vā' is in the sense of vavatthitavibhāsā. Avadhi avadhiṁsu, ahani, ahaniṁsu, vadhissati, hanissati. When kha-substitute is applicable :- paṭihaṅkhāmi; paṭihanissāmi, avadhissa ahanissa etc.

(Here end) the roots hū etc.

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is applicable by the rule 'kvaci ādivaṇṇānaṁ ekassarānaṁ dve-bhāvo (458-461). The term 'abbhāsa' is applicable by the rule 'pubbo abbhāso' (459-462). The word 'abbhāse' is understood in the following :-

(464-488) Hassa jo.

The sound 'ha' becomes 'ja'.

The sound 'ha' belonging to abbhāsa is changed into 'ja'. By the rule 'lopañca ettaṁ akāro' (510-471), the elision of the suffix 'a' and vuddhi are applicable. Juhoti. When the elision is not applicable :- the words 'jhalānaṁ' and 'sare' are to be understood in the following :-

(71-489) Ya-va-kāra ca.

(The vaṇṇa-s called 'jha' and 'la') become 'ya' and 'va'.

The 'i' and 'u' vaṇṇa-s, technically called 'jha' and 'la' are changed into the sounds 'ya' and 'va' when a vowel follows. Thus, the vowel 'u' not occuring at the final of a pada becomes 'va'. Juhvati / juhoti, juhvanti/ juhonti juhvasi / juhosi, juhvatha / juhotha, juhvāmi / juhomi, juhvāma/ juhoma. In the passive sense :- lengthening is applicable by the rule 'kvaci dhātu' etc. (517-472), Hūyate hūyante, hūyati hūyanti. Similarly, juhotu juhontu or juhvantu, juhe / juheyya, juheyyuṁ, ajuhavi ajuhaviṁ, ajuhosi ajuhosuṁ, ajuhūyittha aggi (Fire was worshiped by offering an oblation), Juhissati juhissanti or juhossati juhossanti, ajūhissa ajūhissaṁsu etc. The root 'hā' is used in the sense of 'abandoning'. The dvebhāva, ja-substitute, the elision of the suffix 'a' are as before. The word 'abbhāse' is understood in the following :-

(460-490) Rasso.

(That vowel) is shortened.

The vowel belonging to the reduplication is shortened. Jahāti jahanti, jahāsi jahātha, jahāmi jahāma. In the passive sense :- the final of the root becomes 'ī' by the rule 'yamhi dādhāmāṭhāhāpāmhamathādīnaṁ' (502-477). Hīyate hīyante, hīyare, hīyati hīyanti. Similarly jahātu jahantu, jahe jaheyya, jaheyyuṁ hīyatha, hīyeyya, ajahāsi, ajahiṁsu, ajahāsum, pajahiṁsu, pajahaṁsu pajahuṁ. In the passive sense :- pajahīyittha pajahīyi, pajahissati pajahissanti, hīyissati hīyissanti, pajahissa pajahissaṁsu etc. The root 'dā' is used in the sense of giving. The applicatiion of 'ti' etc., dvebhāva, shortening and elision of the suffix 'a' are applicable. Dadāti dadanti, dadasi dadātha, dadāmi dadāma. When the reduplication is not applicable :- the word 'vā' is to be understood by maṇḍūkagati :-

(499-491) Dā-dhātussa dajjaṁ.

The root 'dā' becomes 'dajja'.

The entire root 'dā' is optionally changed into 'dajja'. The word 'vā' is in the sense of vavatthitavibhāsā. The elision of the suffix 'a' is applicable. Dajjati dajjanti, dajjasi dajjatha, dajjāmi dajjāma. When the dajja-substitute is not applicable :- the suffix 'a' becomes 'e' by the rule 'lopañca ettaṁ akāro'.(510-471). Dānaṁ deti (He gives a gift), denti, desi detha. The word 'vā' is understood in the following :-

(482-492) Dāda-antassa aṁ mi-mesu.

When the terminations 'mi' and 'ma' follow, the final of the root

The final of the root 'dā' is optionally changed into 'aṁ' when the terminations 'mi' and 'ma' follow. (And) the niggahita is substituted by the final sound in a vagga. Dammi damma, demi dema. In the passive sense :- by the rule 'yamhi dādhā' etc. (502-477), the vowel 'ī' is applicable. Dīyate dīyante, dīyati dīyanti, diyyate diyyante, or diyyati diyyanti etc. Dadātu dadantu, dadāhi dadātha, dadāmi dadāma, dadataṁ dadantam, dadassu dadavho, dade dadāmhase, dajjatu dajjantu etc. Detu dentu, dehi detha, demi dema. In the passive sense :- diyyataṁ diyyantaṁ, dīyatu dīyantu.

In sattamīvibhatti :- dade / dadeyya, dadeyyuṁ, dadeyyāsi dadeyyātha, dadeyyāmi dadeyyāma, dadetha, daderaṁ, dadetho dadeyyavho, dadeyyaṁ, dadeyyāmhe, dajje / dajjeyya. By the rule 'kvaci dhātu' etc. (517-472), the termination 'eyya' also becomes 'ā'. Dajjā, dajjuṁ, dajjeyyuṁ, dajjeyyāsi dajjeyyātha, dajjaṁ. The termination 'eyyāmi' is also changed into 'aṁ'. Dajjeyyāmi dijjeyyâma. When the reduplication is not applicable :- deyya deyyuṁ, deyyāsi deyyātha, diyetha diyeyya. In hiyyattanīvibhatti :- adadā adadū, adado adadattha, adadaṁ adadamha, adadattha, adadamhase. In the passive sense :- adīyittha. In ajjattanīvibhatti :- adadi adadiṁsu, adaduṁ, adajji adajjiṁsu, adāsi adaṁsu, adāsi ado, adittha, adāsiṁ, adāsimha, adumha, adā dānaṁ purindado (Purindada had given a gift.) In the passive sense :- adīyittha, adiyi.

In bhavissantivibhatti :- the augmentation of the vowel 'i' and saralopa etc. are applicable. Dadissati dadissanti, dajjissati dajjissanti. The shortening is applicable. Dassati dassanti, dassasi dassatha, dassāmi dassāma, dassate dīyissate dīyissati. In kālātipattivibhatti :- adadissa, adajjissa, adajjissā, adassaṁsu, adīyissatha adīyissa etc. The root 'dhā' is used in the sense

elision of the suffix 'a' also are applicable as before. By the rule 'dutiyacatutthānaṁ paṭhamatatiyā' (461-448), the sound 'dha' becomes 'da'. Dadhāti dadhanti. The prefix 'api' is applicable. The vowel 'a' of that (api) is elided by the rule 'tesu vuddhi' etc. (404-370). The sound 'dha' becomes 'ha' and shortening is applicable by the rule 'kvaci dhātu' etc. (517-472). Dvāraṁ pidahati (He is closing the door.), padahanti. When the reduplication is not applicable :- nidhiṁ nidheti (He deposits the treasure.), nidhanti. In the passive sense :- dhīyate dhīyati pīdhīyate pīdhīyati. Similarly, dadhātu, pidahatu, nidhetu nidhentu, dadhe dadheyya, pidahe pidaheyya, nidhe nidheyya, dadhāsi pidhahi, dhassati pidahissati paridahessati, adhassa, pidahissa etc.

(Here end) the roots belonging to juhoti etc.

> "In this context, the roots 'bhū' etc. are to be known as fourfold : i) avuddhika-s, ii) tudādi-s, iii) huvādi-s and iv) johotyādi-s".

The process of the roots 'bhū' etc. is accomplished.

The root 'rudha' is used in the sense of obstruction. When the term dhātu is applied, the terminations are applicable. The word 'a' is understood:-

(446-493) Rudhādito niggahita-pubbañ-ca.

And after the roots 'rudha' etc. the niggahita (is augmented) to the initial.

This rule has four pada-s. After the group of the roots beginning with 'rudha', the suffix 'a' is applicable when a termination or a suffix in active sense follows. And niggahita is augmented before that. And that niggahita is applied after the vowel belonging to the root because according to its nature, it follows a vowel. By the word 'ca', the suffixes 'i', 'ī', 'e' and 'o' are applicable. The niggahita is substituted by the final sound of a vagga. Here, vuddhi is not applicable because of ending in a conjunct. That augment is implied because the word 'taṁ' is understood.

So maggaṁ rundhati (He obstructs the way.), rundhanti, rundhasi rundhatha, rundhāmi rundhāma, rundhate rundhante etc. However, when the suffixes 'i' etc. are applicable :- rundhiti rundhīti, rundheti or rundhoti.

In the passive sense :- the prefix 'ni' is applicable, when the suffix 'ya' together with the root-ending is substituted by 'jha' by the rule 'tassa cavagga' etc. (441-431), the reduplication is applicable by the rule 'vagge ghosa' etc. (29-42). Maggo nirujjhate tena (The way is obstructed by him), nirujjhante. When it is in parassapada :- nirujjhati nirujjhanti nirujjhasi nirujjhatha, nirujjhāmi nirujjhāma, rundhatu rundhantu, rundhasi rundhatha, rundhāmi rundhāma, rundhataṁ rundhantaṁ, rundhassu rundhavho, rundhe rundhāmhase. nirujjhataṁ nirujjhantaṁ, nirujjhatu nirujjhantu, rundhe rundheyya, rundheyyuṁ, rundhetha rundheraṁ, nirujjhetha, nirujjheyya etc. rundhi rundhiṁsu, arundhi nirujjhittha, nirujjhi nirujjhiṁsu, rundhissati rundhissanti, rujjhissate rujjhissante, nirujjhissati nirujjhissanti, arundhissa arundhissaṁsu, nirujjhissatha nirujjhissa etc.

The root 'chida' is used in the sense of making into pieces. Chindati

chindatu chindantu, chijjatu chijjantu, chinde chindeyya chijjeyya, achindi chindi chindiṁsu, achijjittha, chijji, chindissati chindissanti. When the termination 'ssa' is changed into 'cha' :- checchati checchanti or checchiti. In the passive sense :- chijjissate chijjissante chijjissati chijjissanti, achindissa/ achijjissa etc. The root 'bhida' is used in the sense of spliting. Bhindati bhindanti etc.

The root 'yuja' is used in the sense of unification. yuñjati yuñjanti, yujjate yujjante, yujjati yujjanti, yujjatu yujjataṁ, yuñje yuñjetha, ayuñji ayuñjiṁsu, ayujjittha, ayujji, yuñjissati yuñjissanti, yujissate yujjissante yujjissati yujjissanti, ayujjissa ayujjissatha, ayujjissa etc.

The root 'bhuja' is used in the sense of protection and enjoying. Bhuñjati bhuñjanti etc. In the bhavissantivibhatti :- by the word sappaccaya in the rule 'karassa sappaccayassa kāho' (481-508), after the root 'bhuja' 'ssa' is changed into 'kha'. The final of the root becomes 'ka' by the rule 'ko khe ca' (473-513). The vuddhi is applicable. Bhokkhati bhokkhanti, bhokkhasi bhokkhatha, bhokkhāmi bhokkhāma. When the kha-substitute is not applicable :- bhuñjissati bhuñjissanti etc.

The root 'muca' is used in the sense of releasing. Muñcati muñcanti, muccate muccante, muñcatu muñcantu, muccataṁ muccantaṁ, muñce muñceyya muñceyyuṁ, muccetha mucceraṁ, amuñci amuñciṁsu, amuccittha, mokkhati mokkhanti, muñcissati muñcissanti, muccissate muccissante, amuñcissa amuccissatha etc.

(Here ends) the process of the root 'rudha' etc.

The root 'diva' is used in the sense of playing, desire to win, buying and sale, shining, praising, attracting and going. The elision of the final of the root and the application of a vibhatti are to be done as before.

(447-494) Div-ādito yo.

After the root 'diva' etc. the suffix 'ya' (is applicable).

After the group of the roots 'diva' etc., the suffix 'ya' is applicable, when the terminations and the suffixes in the active sense follow. In the following, 'ya' is understood. And the expressions 'cavaggayakāravakārattaṁ sadhātvantassa' (441-431), and 'pubbarūpañca' (443-433) are continued.

(444-495) Tathā kattari ca.

And similarly, in the active sense.

Even in the active sense, the suffix 'ya' together with the final of a root is changed into 'ca-vagga', ya, and va as well as the suffix 'ya' is changed in the impersonal and passive sense. And change into preceding sound is to be made. Therefore, as the final of the root is the sound 'va', together with that, the sound 'ya' is to be changed into 'va'; thus there the reduplication is applicable. By the word 'ca' in the rule 'do dhassa ca' (20-27), 'bo vassa' is indicated; therefore, the double sound 'va' becomes the double sound 'ba'. Dibbati dibbanti, dibbasi dibbatha, dibbāmi dibbāma. In the passive sense :- dibbate dibbante, dibbati dibbanti, dibbatu dibbataṁ, dibbe dibbetha, adibbi, adibbittha, dibbissati, dibbissate adibbissa etc.

The root 'siva' is used in the sense of stitching. Sibbati sibbanti, sibbatu, sibbeyya, asibbi / sibbi, sibbissati, asibbissa etc. The root 'pada'

applicable. By the rule 'tathā kattari ca' (in the present rule), the suffix 'ya' together with the final of the root becomes 'ja' and reduplication is applicable. Uppajjati uppajjanti, uppajjate uppajjante, uppajjare. In the passive sense :- paṭipajjate paṭipajjante, paṭipajjati paṭipajjanti. In the bhāva :- uppajjate tayā (You are being originated.). Similarly, uppajjatu, uppajjeyya, udapajjā, udapajjātha, udapādi, upajjī, uppajjittha, uppajjissati, uppajjissa, uppajjissā etc.

The root 'budha' is used in the sense of knowing. Vuddhi is not applicable because the suffix 'ya' follows. The difference is only that the jha-substitute is applicable. Dhammaṁ bujjhati (He knows the doctrine), bujjhanti, bujjhate bujjhante, or bujjhare. In the passive sense :- bujjhate mayā dhammo (The doctrine is being known by me.), bujjhante, bujjhati bujjhanti bujjhatu bujjheyya, abujjhi abujjhittha, bujjhissati, abujjhissa. The root 'yudha' is used in the sense of fighting. yujjhati yujjhanti. The root 'kupa' is used in the sense of being angry. Kujjhati kujjhanti. The root 'vidha' is used in the sense of piercing. Vijjhati vijjhanti etc. The root 'naha' is used in the sense of binding. The interchanging of 'ha' is applicable by yogavibhāga from 'havipariyayo' (488-465). Sannayhati sannayhanti etc. The root 'mana' is used in the sense of knowing. The difference is only that the ñ-substitute is applicable. Maññati maññanti etc.

The root 'dā' prefixed by 'saṁ' & 'ā' is used in the sense of 'undertaking'. By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'ya' follows, the final of the root becomes 'i'. Sīlaṁ samādīyati (He undertakes the precept.), samādiyanti etc. The root 'tusa' is used in the sense of pleasure. The suffix 'ya' takes the form of preceding sound. Tussati

tussanti etc. Similarly, the root 'sama' is used in the sense of calming down. Sammati sammanti. The root 'kupa' is used in the sense of being angry. Kuppati kuppanti.

The root 'jana' is used in the sense of arising. When the suffix 'ya' follows, the final of the root becomes 'ā' by yogavibhāga 'janādīnaṁ-ā' belonging to the rule 'janādīnamā timhi ca' (587-603). Jāyati jāyanti, jāyate jāyante. In the passive sense :- janīyati janīyanti, jāyatu jāyeyya, ajāyi / ajani, jāyissati / janissati, ajāyissa / ajānissa etc.

(Here ends) the process of the roots 'diva' etc.

The root 'su' is used in the sense of listening. The terminations are applicable as before.

(450-496) Su-ādito ṇu-ṇa-uṇā etc.

And after the roots 'su' etc. the suffixes ṇu, ṇā, and uṇā (are applicable).

When the terminations and suffixes in active sense follow, the suffixes 'ṇu', 'ṇā' and 'uṇā' are applicable after the group of the roots like 'su' etc. By the word 'ca' in the rule 'aññesu ca' (485-418), the suffix 'ṇu' is not lengthened. By the word 'vā' which is understood in that rule 'aññesu ca' (485-418) only, vuddhi is not applicable to the roots 'su' etc. when the suffixes ṇu, ṇā etc. follow. Dhammaṁ suṇoti (He is listening to the doctrine). Saralopa etc. are applicable. Suṇanti, suṇosi suṇotha, suṇomi

rule 'kvaci dhātu' etc. (517-472), shortening is applicable : Suṇasi; suṇātha, suṇatha, suṇāmi suṇāma.

In the passive sense :- when the suffix 'ya' follows, lengthening is applicable by the rule 'kvaci dhātu' etc. (517-472). Sūyate sūyante, sūyati sūyanti. When reduplication is used, shortening is applicable. Suyyati suyyanti, or sūyyati sūyyanti, suṇotu suṇantu, suṇohi suṇotha, suṇomi suṇoma, suṇātu suṇantu, suṇa / suṇāhi śūṇātha, suṇāmi suṇāma, suṇataṁ saṇantaṁ, suṇassu suṇavho, suṇe suṇāmhase. In the passive sense :- sūyataṁ sūyantaṁ, sūyatu sūyantu, suṇe suṇeyya, suṇeyyuṁ, suṇeyyāsi suṇeyyātha, suṇeyyāmi suṇeyyáma, suṇetha suṇeraṁ, suṇetho suṇeyyavho, suṇeyyaṁ suṇeyyāmhe, sūyetha sūyeyya.

Asuṇi / suṇi, asuṇiṁsu / suṇiṁsu, asuṇi asuṇittha, asuṇiṁ / suṇiṁ, asuṇiṁha / suṇimha, asuṇittha / suṇittha. The elision of the suffix 'nā' (and) vuddhi are applicable. The reduplication of 'sa' (and) the augment 'sa' are applicable. Assosi, assosiṁsu, paccassosuṁ, assosi assosittha, assosiṁ, assosimha, or assosiṁhā, assosittha asūyittha, assūyi. Saralopa etc. are applicable. Suṇissati suṇissanti, suṇissasi suṇissatha suṇissāmi suṇissāṃa, suṇissate suṇissante, suṇissase suṇissavhe, suṇissaṁ suṇissāmhe. The elision of the suffix 'nā' and vuddhi are applicable :- Sossati sossanti, sossasi sossatha, sossāmi sossāma, sossate, sūyissate, sūyissante, asuṇissa asūyissa etc.

The root 'hi' is used in the sense of movement. The prefix 'pa' and the suffix 'ṇā' are applied. Pahiṇāti or pahiṇati, pahiṇanti, pahiṇātu pahiṇantu, pahiṇeyya, pahiṇi, or pāhesi dūtaṁ (He had sent a messenger.),

Āvuṇāti āvuṇanti. The root 'mi' is used in the sense of hurling. By the rule 'kvaci dhātu' etc. (517-472), 'nā' becomes 'na'. Minoti minanti etc.

The root 'apa' prefixed with 'pa' is used in the sense of obtainment. When a vowel is elided, lengthening is applicable by the rule 'dīghaṁ' (25-37). The suffix 'uṇā' is applied. Sampattiṁ pāpuṇāti (He obtains wealth), pāpuṇanti, pāpuṇāsi pāpuṇātha, pāpuṇāmi, pāpuṇāma. In the passive sense:- pāpīyati pāpīyanti, similarly, pāpuṇātu, pāpīyatu, pāpuṇe, pāpuṇeyya, pāpīyeyya, pāpuṇi, pāpuṇiṁsu, pāpīyi, pāpuṇissati, pāpīyissati, pāpuṇissa, pāpīyissa etc. The root 'saka' is used in the sense of ability. The reduplication is applicable. Sakkuṇāti sakkuṇanti. In the bhāva :- the pubbarūpa is applicable by the rule 'pubbarūpañca' (443-433). Sakate or sakkati tayā (You are able). Sakkuṇātu sukkuṇeyya. By the rule 'kvaci dhātu' etc. (517-472), in ajjattanīvibhatti etc. the final of 'saka' is changed into 'kha'. Asakkhi / sakkhi, asakkhiṁsu / sakkhiṁsu, sakkhissati sakkhissanti, asakkhissa asakkhissaṁsu etc.

(Here ends) the process of the roots 'su' etc.

To the root 'kī', in the sense of exchange of matter, the prefix 'vi' is applied. Reduplication is applicable. (And) the terminations are applied as before.

(449-497) Kīy--ādito nā.

After the roots 'kī' etc., the suffix 'nā' (is applied).

In the active sense, the suffix 'nā' is applied after the group of

the roots like 'kī' etc. The vuddhi is not applicable because 'nā' follows. By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'nā' follows, shortening of the roots 'kī' etc. is applicable. After the root 'kī' the sound 'na' of the suffix 'nā' also becomes 'ṇa'. Bhaṇḍaṁ vikkīṇāti (He sells goods), vikkīṇanti, vikkīyati vikkīyanti, vikkīṇatu, vikkīṇantu, vikkīyatu vikkīyantu, vikkiṇe vikkiṇeyya, vikkīyeyya vikkiyeyyuṁ, avikkiṇi/vikkiṇi, vikkīyittha vikkīyi, vikkiṇissati vikkiṇissanti, vikkīyissati vikkīyissanti, avikkiṇissa avikkiṇissaṁsu vikkīyissa vikkīyissaṁsu etc.

The root 'ji' is used in the sense of winning. Kilese jināti (He wins over the defilements.), jinanti, jīyati jīyanti; similarly, jinātu jīyatu, jineyya jiyeyya, ajini / jini, ajiniṁsu / jiniṁsu, ajesi ajesuṁ, ajīyittha ajīyi, jinissati jinissanti, vijessati vijessanti, jīyissati jīyissanti, ajinissa ajīyissa etc. Similarly, the root 'ci' is used in the sense of collecting. Cināti cinanti etc. The root 'ñā' is used in the sense of knowing. The suffix 'nā' is applicable. The word 'vā' is understood in the following :-

(470-498) Ñāssa jā-jaṁ-nā.

The root 'ñā' becomes jā, jaṁ, and nā.

The root 'ñā' is optionally changed into 'jā', 'jaṁ' and 'nā'.

> "When the suffix 'nā' follows, 'ja'-substitute is applicable. When 'ñā' follows, 'jaṁ'-substitute is applicable. When the termination 'ti' follows, the state of 'nā' only is applicable. In this context, the word 'vā', in the sense of vavatthitavibhāsā, is understood."

Dhammaṁ vijānāti (He knows the doctrine), vināyati vijānanti. In

the passive sense :- viññāyati viññāyanti.

When i-vaṇṇa is augmented, pubbalopa is applicable. By the rule 'kvaci dhātu' etc. (517-472), the vowel 'e' and reduplication are applicable. Ñeyyati ñeyyanti, vijānātu vijānantu. The shortening is applicable :- vijāna/ vijānāhi vijānātha. vijānāmi vijānāma, vijānataṁ vijānantaṁ vijānassu, viññāyatu viññāyantu.

(508-499) Eyyassa ñāto ñā vā.

After the root 'ñā', the termination 'eyya' optionally becomes 'iyā' or 'ñā'.

After the root 'ñā' the termination 'eyya' is optionally changed into 'iyā' or 'ñā'. Saralopa etc. are applicable. Vijāniyā. When 'ñā'-substitute is applicable :- the root 'ñā' is changed into 'jaṁ'. The word 'ñāto' and 'vā' are understood :-

(509-500) Nāssa lopo ya-kātattaṁ.

The elision (or) the (changing into) sound 'ya' are applicable to the suffix 'nā'.

After the root 'ñā', the elision of the suffix 'ñā' is applicable. Or it is changed into 'ya' also. The word 'vā' is in the sense of vavatthitavibhāsā. By that :-

> "When 'ñā'-substitute follows, the suffix 'nā' is always elided. In ajjattanīvibhatti etc. the 'nā' is optionally elided. The elision is not applicable elsewhere. When the termination 'ti' follows, the sound 'ya' is applicable

The niggahita is substituted by the final sound of a vagga. Vijaññā vijāneyya vijāneyyuṁ, vijāneyyāsi vijāneyyātha. vijāneyyāmi vijāneyyāma. or vijānemu, vijānetha, viññāyeyya viññāyeyyuṁ. Samajāni / sañjāni sañjāniṁsu. When the elision of 'nā' is applicable :- aññāsi aññāsuṁ, vijānittha viññāyittha. paññāyi paññāyiṁsu, vijānissati vijānissanti, ñāssati ñāssanti viññāyissate viññāyissante, paññāyissati paññāyissanti. By the rule 'kvaci dhātu' etc. (517-472), 'ssa' is also changed into 'hi'. Paññāyihiti paññāyihinti, ajānissa ajānissatha, aññāyissatha, aññāyissa etc. The root 'mā' is used in the sense of measuring.

The final 'mā' becomes 'i' by the rule 'kvaci dhātu' etc. (517-472). Minati minanti. In the passive sense :- mīyati mīyanti etc. The root 'lū' is used in the sense of cutting. When the suffix 'nā' follows, shortening is applicable. Lunāti, lunanti, lūyati lūyanti etc. The root 'dhū' is used in the sense of shaking. Dhunāti. dhunanti dhūyati dhūyanti etc. The root 'gaha' is used in the sense of grasping. When the suffix 'nā' is applied:-

(450-501) Gah-ādito ppa-ṇhā.

The suffixes 'ppa' and 'ṇha' are used after the roots 'gaha' etc.

In the active sense, the suffixes 'ppa' and 'ṇha' are used after the roots like 'gaha' etc. The word 'ādi' (in the rule) indicates a type (pakāra). The word 'gahassa' is understood in the following :-

(490-502) Ha-lopo ṇhāmhi.

When the suffix 'ṇhā' follows, the elision of 'ha' is applicable.

The sound 'ha' of the root 'gaha' is elided when the suffix 'ṇhā'

is applicable :- gaṇhati. gaṇhanti, gaṇhāsi gaṇhātha, gaṇhāmi gaṇhāma. In the passive sense :- when the suffix 'ya' is understood, the interchange of the sound 'ha' with 'ya' is applicable by the rule 'haviparіyāyo lo vā' (448-465). Gayhati gayhanti, gaṇhātu gaṇhantu, gaṇha / guṇhāhi gaṇhātha, gaṇhāmi gaṇhāma, gaṇhataṁ gaṇhantaṁ, gayhataṁ gayhantaṁ, gayhatu gayhantu, gaṇhe / gaṇheyya gaṇheyyuṁ, gaṇheyya gaṇheyyuṁ, agaṇhi / gaṇhi, agaṇhiṁsu gaṇhiṁsu. When the vikaraṇa-suffix is elided in asabbadhātuka by the rule 'kvaci dhātu' etc. (517-472), and the augment 'i' is changed into 'e', then the augmentation of 'sa' is applicable. Aggahesi aggahesuṁ, aggahi aggahiṁsu / aggahuṁ, aggayhittha, aggayhi, gaṇhissati gaṇhissanti, gahessati gahessanti, gahīyissate gahīyissante, gayhissati gayhissanti, aggahissa aggahissatha aggayhissa etc. When the suffix 'ppa' follows :-

(489-503) Gahassa ghe ppe.

When the suffix 'ppa' follows, the root 'gaha' becomes 'ghe'.

The entire root 'gaha' is changed into 'ghe', when the suffix 'ppa' follows. Gheppati etc.

(Here ends) the process of the roots 'kī' etc.

The root 'tana' is used in the sense of expanding. The elision of the final of the root, and the application of terminations are made as before.

(451-504) Tan-ādito o-yirā.

The suffixes 'o' and 'yira' are added after the root 'tana' etc.

In the active sense, the suffixes 'o' and 'yira' are applied after the group of the roots like 'tana' etc. The suffix 'yira' is applied after the root 'kara' only. Dhammaṁ tanoti (He expands the doctrine), tanonti, tanosi tanotha, tanomi tanoma. The word 'vā' is understood in the following :-

(511-505) Uttaṁ okāro.

The suffix 'o' becomes 'u'.

After the root 'tana' etc. the suffix 'o' is optionally changed into 'u'. The word 'vā' is in the sense of vavatthitavibhāsā. Moreover in this context :- 'o' vikaraṇa is to be taken by the word 'okāro' from the context of the topic on vikaraṇa kiriyā. Tanute. In plural :- the state of 'va' is applicable by the rule 'yavakārā ca' (71-489). Tanvante. tanuse tanumhe, tanve tanumhe. In passive sense :- By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'ya' follows, the final of the root 'anu' becomes 'ā'. Patāyate patāyante, patāyati patāyanti. When the vowel 'ā' is not applicable :- pataññati pataññanti, tanotu tanontu, taneyya taneyyuṁ, atani ataniṁsu, atāyittha, patāyi, tanissati tanissanti, patāyissati patāyissanti, atanissa, patāyissa etc. The root 'kara' is used in the sense of doing. Puññaṁ karoti (He is performing a merit). In plural :- when the word 'vā' is understood, the state of 'u' is made by the rule 'uttaṁ okāro' (in the present rule). The words 'vā' and 'uttaṁ' are understood in the following :-

(512-506) Karassa okaro ca.

The vowel 'a' (occuring as final) of the root 'kara' also (becomes 'u').

The (final) vowel 'a' of the root 'kara' is optionally changed into

'u'. The word 'vā' is in the sense of vavatthitavibhāsā. The following sound 'u' standing not at the end of a pada, becomes 'va' by the rule 'yava-kārā' (71-489). By the rule 'kvaci dhātu' etc. (517-472), when the sound 'va' follows, the sound 'ra' belonging to the root is elided. When the sound 'va' is reduplicated, it is replaced by the double sound 'ba' by (the paribhāsā) 'bo vassa'. Kubbanti / karonti, karosi karotha, karomi karoma. Similarly, kurute kubbante, kuruse kuruvhe, kubbe kurumhe. When the suffix 'yira' is applicable :- the sound 'ra' is elided. Kayirati kayiranti etc. In the passive sense :- when the suffix 'ya' follows, the vowel 'ī' is augmented by the rule 'ivaṇṇāgamo vā' (442-432). The sound 'ya' is reduplicated. Kariyyate kaṭo tena (Mat is being made by him.) Kariyyati kariyyanti. Or karīyati karīyanti. When the vowel 'ī' is not applicable :- (The suffix 'ya') together with the end of the root becomes 'ya' and the reduplication is applicable. Kayyati kayyanti. When the vowel 'i' is augmented :- by the word 'ca' in the rule 'kvaci dhātu' etc. (517-472), the interchange of the vowels 'ra' and 'ya' is applicable. Kayirati kaṭo tena (The mat is being made by him.), kayiranti etc. The state of 'ya' of the suffix 'ya' together with the root-ending and the reduplication are applicable by the rule 'tassa cavagga' (441-431). Similarly, kusalaṁ karotu (May he do merit), or kurutu, kubbantu / karontu, karohi karotha, karomi karoma, kurutaṁ kubbantaṁ, kurussu or kurassu, kuruvho, kubbe, kubbāmhase. In the passive sense:- karīyatu karīyantu, kayyataṁ kayirataṁ kayiratu. In the sattamīvibhatti :- kare / kareyya kareyyaṁ, kareyyāsi kareyyātha, kareyyāmi kareyyāma. When the state of 'u' is applicable :- kubbe, kubbeyya. When the suffix 'yira' follows :-

'ā', the initial of the termination 'etha' becomes 'ā'. And in the terminations 'eyyuṁ' etc. the word 'eyya' is elided by the rule 'kvaci dhātu' etc. (517-472)."

Saralopa etc. are applicable. Kayirā kayiruṁ, kayirāsi kayirātha, kayirāmi kayirāma. In attanopada :- kayirātha, kubbetha or karotha dhīro (The wise one should perform). By the rule 'kvaci dhātu' etc. (517-472), the word 'ku' becomes 'kru'. Krubbetha, krubberaṁ, krubbetho, krubbeyyavho, krubbeyyaṁ, krubbeyyāmhe. In the passive sense :- karīyeyya karīyeyyuṁ.

In hiyyattanīvibhatti :- It is changed into 'kā' by yogavibhāga from 'karassa kā' (491-507). Saralopa etc. are applicable. Akā, akarā, akaru, akaro, akattha, akarottha, akaṁ akaraṁ, akamha, akaramha, akattha, akariṁ, akaramhase. The word 'vā' is understood in the following :-

(491-507) Karassa kāsattaṁ ajjattanimhi.

In ajjattanīvibhatti, the root 'kara' becomes 'kāsa'.

When the terminations in ajjattanī follow, the entire root 'kara' is optionally changed into 'kāsa'. The augmentation of 'sa' is applied even after another roots by bhāvaniddesa 'kāsattaṁ'. Or, when the root kara becomes 'kā', the state of 'sa' is optionally augmented in ajjattanīvibhatti. Then the augmentation of 'sa' is accomplished even in the case of other roots by yogavibhāga from 'sattaṁ ajjattanimhi'. The augment 'sa' is mostly applied after long vowel by (paribhāsā) 'yogavibhāgato iṭṭhappasiddhi'. By yogavibhāga from 'karassa kā', the state of 'kā' is also accomplished in hiyyattanīvibhatti.

Akāsi akāsuṁ, akāsi akāsittha, akāsiṁ akāsiṁha, akāsittha. When the state of 'kāsa' is not applicable :- akari/kari, akariṁsu/kariṁsu, akaṁsu, akaruṁ, akari akarittha, akariṁ / kariṁ, akarimha, akarittha, kariyittha, akarīyi. The words 'vā lopo' and 'bhavissantimhi ssasa ca' are understood in the following :-

(481-508) Karassa sappaccayassa kāho.

The root 'kara' together with the suffix becomes 'kāha'.

When the future terminations follow, the root 'kara' together with suffix is optionally changed into 'kāha'. And the termination 'ssa' is elided. By additional expression 'sappaccaya', the termination 'ssa' is changed into 'kha' after the roots vaca, muca, bhuja etc. (and) it is changed into 'cha' after the roots vasa, chinda, labha etc.

Kāhati kāhanti, kāhasi kāhatha, kāhāmi kāhāma. When the vowel 'i' is augmented :- kāhiti kāhinti etc. When the state of 'kāha' is not applicable :- karissati karissanti, karissasi karissatha, karissāmi karissāma, karissate karissante, karissase karissavhe, karissaṁ karissāmhe, karīyissati karīyissanti, akarissa, akarīyissā etc. When the prefix 'saṁ' is applicable :- the root kara prefixed by 'saṁ', even when the terminations 'ti' etc. follow, is changed into 'khara' by yogavibhāga from 'parasamupaparīhi karotissa khakharā vā'. Abhisaṅkharoti abhisaṅkharonti, abhisaṅkhariyati abhisaṅkhariyanti, abhisaṅkharotu abhisaṅkhareyya, abhisaṅkhari - When kha-substitute is applicable :- abhisaṅkhasi, abhisaṅkharissati, abhisaṅkharissa etc. The root 'saka' is used in the sense of being able. The suffix 'o' is applicable. Sakkoti sakkonti, sakkosi sakkotha, sakkomi sakkoma. The

papponti, papposi pappotha, pappomi pappoma, pappontu etc.

(Here ends) the process of the roots 'tana' etc.

The root 'cura' is used in the sense of stealing. The elision of the final of the root (and) the addition of vibhatti are applicable as before.The word 'kattari' from the rule 'tathā kattari ca' (444-495) and the word 'bhāvakamma' are understood by sīhavilokana. And the word 'kārita' is understood by maṇḍūkagati :-

(452-509) Cur-ādito ṇe-ṇayā.

The suffixes 'ṇe' and 'ṇaya' are applied after the roots 'cura' etc.

When the terminations and suffixes in active, impersonal or passive sense follow, the suffixes 'ṇe' and 'ṇaya' are applied after the group of the roots like 'cura' etc. The term 'kārita' is applied to the suffixes 'ṇe' and 'ṇaya' by the rule 'kāritaṁ viya ṇānubandho'.

(621-510) Kāritānaṁ ṇo lopaṁ.

The sound 'ṇa' of kārita-s is elided.

The sound 'ṇa' belonging to the kārita-suffixes is elided.

(483-511) A-saṁyog-antassa vuddhi kārite.

When a kārita-suffix follows, (a root) not ending in a conjunct is lengthened.

The root which does not end in a conjunct is lengthened when a kārita-suffix follows. Thus, the vowel 'u' is lengthened into 'o'. Dhanaṁ

coreti (He steals wealth), corenti, coresi coretha, coremi corema. When the suffix 'ṇaya' is applicable :- corayati corayanti, corayasi corayatha, corayāmi corayāma, corayate corayante, corayase corayavhe, coraye corayāmhe. In the passive sense :- when the suffix 'ya' follows, the augmentation of the vowel 'ī' and saralopa etc. are applicable. Corīyate devadattena (It is being stolen by Devadatta). corīyati corīyanti etc.

Coretu corentu, corehi, corayatu corayantu, coraya corayāhi. Coreyya coreyyuṁ, coraye corayeyyuṁ, acoresi/coresi, acoresuṁ / coresuṁ. Acorayi/ corayi, acorayiṁsu / corayiṁsu, acorayuṁ / corayuṁ, acoresi, tvaṁ acorayi (You had stolen), acorayittha, acoresiṁ, acoresimha, acorayiṁ acorayimha, acorayittha, acorīyittha, acorīyi. Corissati corissanti, corayissati corayissanti, corīyissate corīyissante, corīyissati corīyissanti, acorissa, acorayissa, acorīyissatha, acorīyissa etc. Similarly, the root 'cinta' is used in the sense of pondering. The difference is only that the vuddhi is not applicable because it ends in a conjunct. Cinteti / cintayati, cintenti / cintayanti, cintetu / cintayatu, cinteyya / cintayeyya, acintesi / cintesi, acintayi / cintayi cintessati cintayissati, acintissa / acintayissa etc. The root 'manta' is used in the sense of consulting. Manteti / mantayati etc. (The remaining process) is similar to the previous one. The root 'pāla' is used in the sense of protecting. Dhammaṁ pāleti / pālayati (He protects the doctrine), pālīyati, pāletu / pālayatu etc. The root 'ghaṭa' is used in the sense of combining. Ghāṭeti/ ghāṭayati, ghaṭeti / ghaṭayati :- The lengthening is optionally applicable as the root belongs to the group of 'ghaṭa' etc. The root 'vida' is used in the sense of knowing. Vedeti / vedayati. The root 'gaṇa' is used in the sense of counting. The vuddhi is not applicable by the rule 'ghaṭādīnaṁ vā' (484-526). Gaṇeti / gaṇayati etc. It is easy to understand the remaining process.

(Here ends) the process of the roots 'cura' etc.

> "In this context (of ākhyāta) the division is sevenfold
> as : i) bhūvādi, ii) rudhādi, iii) divādi, iv) svādi,
> v) kiyādi, vi) tanādi and vii) curādi."

The process of the vikaraṇa-s is accomplished.

Now, the words ending in the 'dhātu-paccaya-s' are being told. In this context, the suffixes beginning with 'kha' and ending with 'kārita' which indicate the meaning applied to a root are called 'dhātuppaccaya-s'. The root 'tija' is used in the sense of sharpening, binding, and bearing. Application of the term dhātu and other processes should be made. The word 'dhātu' is to be taken from the rule 'dhātuliṅgehi parāppaccayā' (432-347). And the word 'parāppaccayā' is governing :-

(433-512) Tija-gupa-kita-manehi kha-cha-sā vā.

After the roots tija, gupa, kita, and māna, the suffixes 'kha', 'cha', and 'sa' are optionally applicable.

The suffixes 'kha', 'cha', and 'sa' optionally follow the roots tija, gupa, kita and māna.

> "The suffix 'kha' only is applied after the root 'tija'
> in the sense of bearing. However, the suffix 'cha' is
> applied after the root 'gupa' in the sense of blaming.
> After the root 'kita', the suffix 'cha' is applied. (And)

the suffix 'sa' only is applied after the root 'māna' due to vavatthitavibhāsā.''

The initial part of the root is reduplicated by the rule 'kvacādivaññānaṁ ekassarānaṁ dvebhāvo' (458-445). When the word 'byañjanantassa' is to be understood in the following :–

(473-513) Ko khe ca.

When the suffix 'kha' follows, 'ka' also (is applicable).

The consonant standing at the final of a root is changed into 'ka' when the suffix 'kha' follows. In the context of 'titikkha' :- taking into the consideration that the verbal terminations 'ti' etc. are not applied after a word other than a root, the following rule is laid down :-

(455-514) Dhātuppaccayehi vibhattiyo.

After the dhātuppaccaya-s the terminations are applied.

The terminations 'ti' etc. are applied after the suffixes beginning with 'kha' and ending with kārita which direct the root-meaning. Thus, the terminations vattamānā etc. are to be applied as before. Ativākyaṁ titikkhati (He bears the reproaching), titikkhanti. In the passive sense :- titikkhīyati, similarly, titikkhatu titikkhantu, titikkheyya, titikkheyyuṁ, atitikkhi atitikkhiṁsu, titikkhissati, atikkhissa etc. When the suffix 'kha' is not applicable :- the suffix 'a' becomes 'e'. Tejeti or tejati, tejenti etc. The root 'gupa' is used in the sense of protecting (concealing). The suffix 'cha' is reduplicated. The term abbhāsa is applicable by the rule 'pubbo abbhāso' (459-446). When the word 'abbhāsassa' is understood :- the final of abbhāsa is changed into 'i' by the rule 'antassa ivaṇṇākāro vā' (465-447). The sound

'ga' of 'abbhāsa' is changed into the sound 'ja' by the rule 'kavaggassa cavaggo' (462-451).

(472-515) Byañjan-antassa co cha-ppaccayesu ca.

And when the suffix 'cha' (etc.) follow, the final consonant (of the root) becomes 'ca'.

When the suffix 'cha' follows, the final consonant of the root is changed into 'ca'. After that, the terminations are applicable. Kāyaṁ jigucchati (He disgusts (hates) the body), jigucchanti. The remaining process is similar to the previous one. When the suffix 'cha' is not applicable:- gopeti gopenti etc. The root 'kita' is used in the sense of curing. The suffix 'cha' and reduplication are applicable. The word 'abbhāsa' is to be understood in the following :-

(463-516) Māna-kitānaṁ vatattaṁ vā.

The roots 'māna' and 'kita' optionally become 'va' and 'ta'.

The roots 'māna' and 'kita' having abbhāsa are optionally changed into 'va' and 'ta' respectively. Thus, the sound 'ta' is accomplished. The root-ending is substituted by 'ca'. The remaining process is the same. Rogaṁ tikicchati (He cures a disease), tikicchanti etc. When the sound 'ta' is not applicable :- the sound 'ca' is applied by the rule 'kavaggassa cavaggo' (462-451). Vicikicchati, vicikicchanti etc. The root 'māna' is used in the sense of considering and worshiping. The suffix 'sa', reduplication, the sounds 'ī' and 'va' are applicable.

(467-517) Tato pā-mānānaṁ vā-maṁ sesu.

and 'maṁ' (respectively) after (abbhāsa).

After abbhāsa, when the suffix 'sa' follows, the roots 'pā' and 'māna' are changed into 'vā' and 'maṁ' respectively. The plural 'sesu' is to indicate the vacanavipallāsa in the payoga also. Atthaṁ vīmaṁsati (He considers the meaning), vīmaṁsanti etc. Elsewhere, the suffix 'a' becomes 'e' by the rule 'lopañca ettaṁ akāro' (510-471). Māneti mānenti. The root 'bhuja' is used in the sense of protecting and enjoying. In order to indicate the meaning : 'one desires to eat' :- The words 'kha--cha-sā' and 'vā' are understood in the following :-

(434-518) Bhuja-ghasa-hara-su-pā-ādīhi tuṁ icchatthesu.

After the roots bhuja, ghasa, hara, su, pā etc., (the suffixes kha, cha, sa) are used in the sense indicated by tuṁ-ending or desiring.

The suffixes kha, cha, and sa are used in the sense of 'wishing for' optionally after the roots like bhuja, ghasa, hara, su, pā etc. Tumicchattha means the sense indicated by 'tuṁ' or wishing for. By that, when the ending 'tuṁ' is absent, (the suffixes kha, cha, and sa) are not applicable in the expressions like 'bhojanaṁ icchati' etc. The vākya is not used by (paribhāsā) 'vuttatthānaṁ appayogo'. When the initial of the root is reduplicated, the sound 'bha' belonging to abbhāsa becomes 'ba' by the rule 'dutiyacatutthānaṁ paṭhamatatiyā' (461-448). The final of the root becomes 'ka' by the rule 'ko khe ca' (473-513). Bubhukkhati bubhukkhanti etc. Why the word 'vā' is used ? For, we have the usage : bhottuṁ icchati (He desires to eat). Why the word 'icchatthesu' is used ? For, we have the usage : bhottuṁ gacchati (He goes for eating). The root 'ghasa' is

'cha' is applied. The reduplication, the third sound belonging to the cavagga, the vowel 'i' and the substitute 'ca' are applicable. Jighacchati jighacchanti. The root 'hara' is used in the sense of carrying away. In the sense of 'wishing for carrying away', the suffix 'sa' is applicable.

(474-519) Harassa giṁ se.

When the suffix 'sa' follows, the root 'hara' becomes 'giṁ'.

The entire root 'hara' is changed into 'giṁ' when the suffix 'sa' follows. Even the root 'ji' becomes 'giṁ' by yogavibhāga from 'giṁ se' (in the present rule). The reduplication is applicable because the term dhātu is applicable even to a substitute indirectly due to the position. Bhikkhaṁ jigiṁsati (He wishes to take away the food.), jigiṁsanti. The root 'su' is used in the sense of listening. Sotuṁ icchati (One desires to hear.), sussūsati sussūsanti :- By the rule 'kvaci dhātu' etc. (517-472) lengthening is applicable. The root 'pā' is used in the sense of drinking. In the sense of 'wishing for drink' :- the suffix 'sa', reduplication, and the substitute 'i' are applicable. The substitute 'vā' is applicable by the rule 'tato pāmānānaṁ vāmaṁ sesu' (467-517). Pivāsati pivāsanti etc. The root 'ji' is used in the sense of winning. Vijetuṁ icchati (He wishes to win), vijigiṁsati etc. In the sense of 'The Order makes itself like a mountain' or 'The Order behaves like a mountain' :-

(435-520) Āya nāmato katt-upamānād-ācāre.

After a noun denoting the agent of comparison, the suffix 'āya' is used to express conduct.

In the sense of conduct, the suffix 'āya' is used after a noun denoting

the agent who performs the action and who belongs to comparison. Upamānaṁ means that with which comparison is made. Kattupamānaṁ means the comparison of the performer. Therefore, the word 'iva' is to be cancelled by (paribhāsā) 'vuttatthānaṁ appayogo'. By the word 'tesaṁ' in the rule 'tesaṁ vibhattiyo lopā ca' (274-317), the vibhatti-s are elided because of ending in dhātuppaccaya. The pakatibhāva is applicable by the rule 'pakati cassa sarantassa' (275-318). Saralopa etc. are applicable. The terminations are applicable by the rule 'dhātuppaccayehi vibhattiyo' [435-514]. Pabbatāyati saṅgho (The saṅgha performs as mountain.). Similarly, samuddaṁ iva attānaṁ ācarati / samuddāyati (He conducts himself as the ocean), ciccitāyati saddo means the sound hisses as ciccita. Similarly, dhūmāyati. The words 'nāmato' and 'ācāre' are understood :–

(436-521) īyā-upamānā ca.

And after (a noun denoting) comparison, the suffix 'īya' (is used).

After a noun denoting comparison, the suffix 'īya' is used in the sense of behaviour. The word upamāna is used again in order to cancel the word 'kattu' (from the previous compound kattupamānā). By that, (īya) is accomplished after (noun denoting) kamma. The remaining process is the same. Chattīyati means : He regards as umbrella that which is not an umbrella. Puttīyati sissaṁ ācariyo means the teacher treats student like a son. Why the word 'upamānā' is used ? For, we have : dhammaṁ ācarati. Why the word 'ācāre' ? For we have :- achattaṁ chattaṁ iva rakkhati. The word 'īyo' is understood in the following :-

(437-522) Nāmamhā atta-icchatthe.

wish.

After a noun, the suffix 'īya' is used in the sense of one's own wish. Pattīyati means one wishes for his own alms-bowl; similarly, vatthīyati, parikkhārīyati, cīvarīyati, paṭīyati, dhanīyati, puttīyati. Why the word 'atticchattha' is used ? For, we have : aññassa pattaṁ icchati. In the sense of 'daḷhaṁ karoti vinayaṁ' (He makes the discipline strong) :- The word 'kārita' is to be understood in the following :-

(439-523) Dhātu-rūpe nāmasmā ṇayo ca.

And after a noun in the form of a root, the suffix 'ṇaya' (is laid down).

When a form from the root is to be derived, or the form in the sense of 'taṁ karoti tena atikkamati' etc. is to be used, the suffix 'ṇaya' is applied after a noun and it is called 'kārita'. When 'ṇā' is elided, and the vibhattilopa and saralopa etc. are made, the terminations are applied. Daḷhayati vīriyaṁ (One practices the perserverance thoroughly.); similarly, pamāṇayati, amissayati. Furthermore, atihatthayati means one crosses over the way with an elephant, upavīṇāyati means one sings a song on the lute, visuddhayati memans the night is fine, kusalayati means one asks the well-being etc.

(438-524) Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpaya-kāritāni hetu-atthe.

After roots, the suffixes ṇe, ṇaya, ṇāpe and ṇāpaya are used and called kārita-s in the sense of 'cause'.

After all roots, the suffixes ṇe, ṇaya, ṇāpe and ṇāpaya are laid down in the sense of cause. And they are called kārita-s. Hetvattha means the

meaning indicating the cause only. And the term 'hetu' is taken from the rule 'yo kāreti sa hetu' (282-288), the payojaka (impeller) of suddhakattā (performer) is called 'hetukattā'. Hetu means an impelling activity like urging requesting etc. Moreover, in this context :-

> "The suffixes 'ṇe' and 'ṇaya' only are applied after the roots ending in u-vaṇṇa. The last two suffixes should be applied after the roots ending in 'ā'. After the remaining roots, four or two suffixes are (optionally) applied because the word 'vā' is understood as continued. Further, the intransitive roots become transitive when the causal suffix is applied. And the transitive roots would take two objects. The roots having two objects become tikammaka (having three objects) when kārita-suffix follows. Therefore, the ākhyāta terminations may possibly be used in active or passive sense. It is not possible in bhāva. And 'suddhakattā' is called kamma in the contex of kārita. The padhānakamma of the roots 'nī' etc. the appadhānakamma of the roots 'duha' etc. and suddhakattā are to be treated as objects belonging to the verbs in the causal use."

In this context, whosoever is becoming, to him other person says, 'you become ! you become !.' Or another person inspires one to prosper when he has potentiality of prospering. Or, he causes to be. In this sense the suffixes ṇe and ṇaya are laid down by this rule. Also the technical term kārita is laid down for these suffixes. The vākya is not used by (paribhāsā) 'vuttatthānaṁ appayogo'. The sound 'ṇa' is elided by the rule 'kāritānaṁ ṇo lopaṁ' (523-510). The vuddhi 'o' for the vowel 'u' is

applicable by the rule 'asaṁyogantassa vuddhi kārite' (483-511). The words 'o' and 'e' are continued and the word 'dhātu' is understood in the follwing:-

(515-525) Te āv-āyā kārite.

When a kārita-suffix follows, those are changed into 'āva' and 'āya'.

When a kārita-suffix follows, those vowels 'o' and 'e' belonging to the final of the root are changed into āva and āya. The roots 'jhe' etc. are changed into 'āya' even in non-kārita suffix by yogavibhāga from 'te āvāya'. Thus, the vowel 'o' is changed into 'āva'. Saralopa etc. are applicable. The terminations 'ti' etc. are applied by the rule 'dhātuppaccayehi vibhattiyo' (455-511). So samādhiṁ bhāveti / bhāvayati (He cultivates the cocentration.), bhāventi / bhāvayanti, bhāvesi / bhāvayasi, bhāvetha / bhāvayatha, bhāvemi / bhāvayāmi, bhāvema / bhāvayāma, bhāvayate / bhāvayante. In the passive sense :- the attanopada, the suffix 'ya', the ī-augment and saralopa etc. are applicable. Tena bhāvīyate samādhi (The concentration is being cultivated by him.), bhāvīyante, bhāvīyati bhāvīyanti. Similarly, bhāvetu / bhāvayatu, bhāventu / bhāvayantu, bhāvehi / bhāvaya/ bhāvayāhi, bhāvetha / bhāvayatha, bhāvemi / bhāvayāmi, bhāvema / bhāvayāma, bhāvayataṁ / bhāvayantaṁ. In the passive sense :- bhāvīyatu bhāvīyantu. Bhāveyya / bhāvaye / bhāvayeyya, bhāveyyuṁ / bhāvayeyyuṁ, bhāveyyāsi / bhāvayeyyāsi, bhāveyyātha / bhāvayeyyātha, bhāveyyāmi / bhāvayeyyāmi, bhāveyyāma / bhāvayeyyāma, bhāvetha / bhāvayetha, bhāveraṁ / bhāvayeraṁ. In the passive sense :- bhāvīyeyya bhāvīyeyyuṁ.

In ajjattanīvibhatti : - the sound 'sa' is augmented even after a kārita ending in long vowel by yogavibhāga from 'sattaṁ ajjattanimhi' (491-507)

abhāvayiṁsu / bhāvayiṁsu, abhāvayuṁ / bhāvayuṁ, abhāvesi / bhāvesi, abhāvittha / abhāvayittha, abhāvesiṁ / bhāvesiṁ, abhāvayiṁ / bhāvayiṁ, abhāvimha / abhāvayimha. In the passive sense :- abhāvīyittha, abhāvīyi. Bhāvessati / bhāvayissati, bhāvessanti / bhāvayissanti, bhāvessasi / bhāvayissasi, bhāvissatha / bhāvayissatha, bhāvessāmi / bhāvayissāmi, bhāvessāma / bhāvayissāma. In the passive sense :- bhāvīyissate bhāvīyissante, bhāvīyissati bhāvīyissanti. Abhāvissa / abhāvayissa, abhāvissaṁsu / abhāvayissaṁsu. In the passive sense :- abhāvīyissatha, abhāvīyissa etc.

Similarly, whosoever is cooking, to him the other person says 'you cook ! you cook !' or other person inspires one to cook or he causes to cook. In this sense according to the previous process, the suffixes ṇe, ṇaya etc. are to be applied. The lengthening ('ā' for 'a') is applicable. The remaining process is the same. So devadattaṁ odanaṁ pāceti (He makes Devadatta to cook rice.), pācenti, pācesi pācetha, pācemi pācema; pācayati pācayanti, pācayasi pācayatha, pācayāmi pācayāma. However in the case of the suffixes ṇāpe and ṇāpaya :- so puriso taṁ purisaṁ odanaṁ pācāpeti (That man makes that person cook rice), pācāpenti, pācāpayati pācāpayanti. In the passive sense : so odanaṁ pācīyati (He makes the rice cooked), tena pācayīyati (The rice is being made cooked by him.), pācāpīyati pācāpayīyati.

Similarly, pācetu / pācayatu, pācāpetu / pācāpayatu, pācīyataṁ pācīyatu, pācayīyataṁ pācayīyatu, pācāpīyataṁ pācāpīyatu, pācāpayīyataṁ pācāpayīyatu, pācepeyya / pācayeyya, pācāyeyya / pācāpayeyya, pācīyeyya pācīyeyyuṁ, apācesi / pācayi, apācāpesi apācāpayi, pācessati / pācayissati,

pācāpessati / pācāpayissati, apācissa / apācayissa, apācāpissa / apācāpayissa etc. To indicate the meaning : 'He impels one who is going' or 'He impels one to go', the suffixes ṇe and ṇaya are applicable. When lengthening is applicable :- The rule 'asaṁyogantassa vuddhi kārite' (483-511) is understood.

(484-526) Ghaṭādīnaṁ vā.

(The vuddhi) of the roots 'ghaṭa' etc. (is applicable) optionally.

When a kārita-suffix follows, the roots 'ghaṭa' etc. not ending in conjuncts are optionally lengthened. The lengthening is not applicable by the word 'vā' in this rule. The word 'vā' is in the sense of vavatthitavibhāsā. So taṁ purisaṁ gāmaṁ gameti / gamayati (He makes that man to go to the village.), gacchāpeti / gacchāpayati, so gāmaṁ gamīyati (He is being made to go to the village.), gamayīyati tena, gacchāpīyati gacchāpayīyati etc. This process should be applied everywhere. Similarly, even in the (context of) further (terminations).

The root 'ghaṭa' is used in the sense of 'īha' (attempt). Ghaṭantaṁ payojayati (He impels one who is attempting), ghateti. The vuddhi is not applicable by the rule 'ghatā-dīnaṁ vā' (the present rule). Ghaṭayati ghaṭāpeti ghaṭāpayati. The word 'kārita' is understood in the following :-

(486-527) Guha-dusānaṁ dīghaṁ.

(The vowels) of the roots guha and dusa become long.

When a kārita-suffix follows, the vowels of the roots guha and dusa become long. This rule is for laying down an exception to vuddhi. The root 'guha' is used in the sense of restraining. Gūhayati means 'one causes

to restrain', gūhayanti. The root 'dusa' is used in the sense of hatred. Dūsayati means one encourages the hater, dūsayanti etc.

Similarly, icchāpeti icchāpayati means one causes some one to desire, eseti / esayati; niyāmeti / niyāmayati means one causes some one to determine; āseti / āsayati means one causes a person to hope, acchāpeti/ acchāpayati; lābheti / lābhayati means one causes a person to obtain; vāceti/ vācayati means one causes to speak, vācāpeti / vācāpayati; similarly, vāseti/ vāsayati, vāsāpeti / vāsāpayati; vāheti / vāhayati, vāhāpeti, vāhāpayati; jīreti jīrayati, jīrāpeti jīrāpayati; māreti mārayati, mārāpeti mārāpayati; dasseti dassayati etc.

Furthermore, todeti / todayati means he encourages one to prick, todāpeti todāpayati; paveseti / pavesayati means he encourages one who enters or He encourages to enter, pavesāpeti / pavesāpayati : uddisāpeti/ uddisāpayati means one urges the advisor; pahāpeti / pahāpayati means one makes one to be able; sāyeti / sāyayati means one causes to sleep, sāyāpeti/ sāyāpayati. By the rule 'kvaci dhātu' etc. (517-472), when the suffixes 'ṇāpe' and 'ṇāpaya' follow, the āya-substitute is shortened. Nayāpeti/ nayāpayati means he encourages the carrier; patiṭṭhāpeti / patiṭṭhāpayati or patiṭṭhāpeti means he causes one to be established. In the sense of 'One makes to kill', :- The suffixes 'ṇe', 'ṇaya' etc. are applicable. The word 'ṇamhi' is understood :–

(591-528) Hanassa ghāto.

The root 'hana' becomes 'ghāta'.

The root 'hana' is changed into 'ghāta' when a kārita-suffix having

'ṇa' follows. Ghāteti / ghātayati, ghātāpeti / ghātāpayati. The vadha-substitute is applicable by the rule 'vadho vā sabbattha' (592-487). Vadheti / vadhāpeti; juhāpeti / juhāpayati means he urges the offerer; jahāpeti / jahāpayati means he urges one to abandon, hāpeti / hāpayati; dāpeti / dāpayati means he makes a donor to give; pidaheti / pidahayati means he urges one who closes, pidahāpeti / pidahāpayati; rodheti / rodhayati means he causes one to hinder, rodhāpeti / rodhāpayati; chedeti / chedayati means he causes one to cut, chedāpeti / chedāpayati; yojeti / yojayati means one encourages someone to unite, yojāpeti / yojāpayati; bhojeti / bhojayati means one causes one to enjoy, bhojāpeti / bhojāpayati; moceti / mocayati means he makes one to liberate, mocāpeti / mocāpayati; deveti / devayati means he makes one to gamble; uppādeti / uppādayati means he makes one to rise up; bodheti / bodhayati means he makes one to know. The sound 'ya' is augmented by the rule 'dādhā-antato yo kvaci' (564-462). Bujjhāpeti / bujjhāpayati; toseti / tosayati means he makes one to satisfy, tosāpeti / tosāpayati; sameti / samayati means he makes one to calm down. Here, vuddhi is not applicable as the root belongs to the group of 'ghaṭa' etc. Kopeti / kopayati means he causes one to be angry; janeti / janayati means he causes one to be born; vuddhi is not applicable as the root belongs to the group of 'ghaṭa' etc. Dhammaṁ sāveti / sāvayati means he makes one to listen to the doctrine; pāpeti / pāpayati means he makes one to obtain; vikkāpeti / vikkāpayati means he makes one to sell; jayāpeti / jayāpayati means he causes one to conquer; ñāpeti / ñāpayati means he makes one to know; gāheti / gāhayati means he makes one to grasp, gaṇhāpeti / gaṇhāpayati; vitāneti / vitānayati means he makes something extended.

One is performing. The other one tells him 'you do ! you do !'. He encourages the performer or he causes to do : kāreti / kāryati, kārāpeti/ kārāpayati etc. Corāpeti / corāpayati means he causes one to steal; cintāpeti/ cintāpayati means he causes one to think; pūjāpeti / pūjāpayati means he makes one to worship etc. It is easy to understand in the context of remaining cases.

> "The kārita-suffixes may be applied even after the verbal suffixes. And in this context, it is indicated that the suffixes 'yu' and 'ṇvu' are found even after causal forms."

By that, in the sense of 'one encourages the tolerant' we have titikkheti / titikkhāpeti; tikiccheti / tikicchayati means one causes to cure, tikicchāpeti / tikicchāpayati; similarly, bubhukkheti bubhukkhayati, bubhukkhāpeti bubhukkhāpayati; pabbatāyati means one encourages some one who behaves like a mountain. By this, also the expressions like 'puttīyati' are accomplished.

(Here ends) the process of the words
ending in the dhātu-paccaya-s.

> "According to my knowledge, I have taught the Ākhyāta topic for the (buddha) sāsana. The clever ones may think over it with their power of learning. An expert in the characteristics of kamma, should know *bhavati tiṭṭhati, seti ahosi,* etc. as intransitive verbs. Even intransitive

ones ending in the hetu-suffixes should be known as transitive ones. For example, 'a monk cultivates (bhāveti) the path which removes passion etc.' "

Here (ends) the Ākhyāta-kaṇḍa,
the sixth chapter in Rūpasiddhi.

Explanatory Notes

Nāmakaṇḍa

The 'Nāmakaṇḍa' is introduced in the *Rūpasiddhi* by the words 'Atha nāmikavibhatyāvatāro vuccate' (Now, the topic about the nominal case-ending is being told). 'Nāma' means the designation of matter (Dabbābhidhānaṁ). And the meaning of the word 'Nāma' is divided into two as follows :- 1] It tends towards the meaning (atthaṁ namatīti nāmaṁ). 2] It brings the meaning in itself (attani nāmetīti nāmaṁ).

The 'Nāma' is twofold as :-

1. Anvatthanāma (noun according to the sense) (PDṬ p. 24. 'Atthaṁ gataṁ anvatthaṁ'). For example :- Puriso (man).
2. Rūḷhināma [noun grown by convention or the noun which is grown not according to sense but according to desire]. (PDṬ p. 24. 'atthanirapekkhaṁ nāmaṁ yadīcchānāmaṁ'.) For example 'tisso, sirivaḍḍho' etc.

The 'Nāma' is threefold as :- 1] Pulliṅga (masculine) i. e. Rukkho (tree). 2] Itthīliṅga (feminine) i. e. mālā (garland). 3] Napuṁsakaliṅga (Neuter) i. e. dhanaṁ (wealth).

It is fourfold as :-

1. Sāmaññanāma [the noun based on the state of generality]. (PDP. p. 98 'samānānaṁ bhāvo sāmaññaṁ, sāmaññehi pavattaṁ nāmaṁ sāmaññanāmaṁ'.) For example :- rukkho

2. Guṇanāma [The noun which describes the specification of matter]. (PDP. p. 98 'attano dabbaṁ guṇeti pakāseti guṇo, guṇehi pavattaṁ nāma guṇanāmaṁ'.) For example :- nīlo (dark blue).

3. Kiriyānāma [The noun which is based on an action] (PDP. p. 98 'karaṇaṁ kiriyā, kiriyāya pavattaṁ nāmaṁ kiriyānāmaṁ'.)

4. Yadicchānāma [The noun which is based on desiring]. (PDP. p. 98 'yā yā icchā yadicchā, yadicchāya pavattaṁ nāmaṁ yadicchānāmaṁ.') For example :- sirivaḍḍho, tisso etc.

It is eightfold as :- 1 & 2. Avaṇṇapakatināma [The noun ending in 'a' or 'ā'] like purisa, sā etc. (PDṬ p. 25). 3 & 4. Ivaṇṇapakatināma [The noun ending in 'i' or 'ī'] like aggi, daṇḍī etc. (PDṬ p. 25). 5 & 6. Uvaṇṇapakatināma [The noun ending in 'u' or 'ū') like bhikkhu, abhibhū etc. (PDṬ p. 25). 7. Okārantapakatināma (The noun ending in 'o') like go, sutano etc. (PDṬ p. 25). 8. Niggahītantapakatināma (The noun ending in niggahīta) like kiṁ, idaṁ etc. (PDṬ p. 25).

'Nāma' is often mentioned first as in the following verse from PDṬ:-

"padaṁ catubbidhaṁ vuttaṁ nāmākhyātopasaggañca
nipātañcāti viññūhi, asso khalu abhidhāvati."

■ **Rule 60** :- The rule 'Jinavacanayuttaṁ hi' is 'adhikārasutta'. The meaning of 'adhikāra' is 'governing'. PDṬ has given explanation that 'adhikāra' is so called because it governs (adhikiriyati). The meaning is

rules. The adhikāra is divided into three as :-

1. Sīhagatika-adhikāra means it is governing as lion looks forward and backward; f. e. the rule 'Jinavacana-yuttaṁ hi.'

2. Maṇḍūkagatika-adhikāra means it is governing as frog jumps forward and not backward; f. e. the rule 'Ghapato smiṁ yaṁ vā' (180). (Rūp T. p. 65 f. e. 'ghapato smiṁ yaṁ vā ito maṇḍūkagatiyā vāti.')

3 Yathānupubbika-adhikāra means it is governing by sequence, according to the rule or it is governing like stream of a river. [PDP. p. 43. 'nadīsotagatikādhikāra.'].

■ **Rule 61** :- The word 'pātipadika' which occurs in this rule (61) is a synonymous for the word 'Liṅgaṁ'. About 'Liṅgaṁ pātipadikaṁ' PDṬ remarks that it is the expression of noun only. (PDṬ p. 26 'nāmassa eva pariyāyo'.) So, this rule is 'paribhāsāsutta'. And the words 'liṅga, nāma and pātipadika become synonyms. (PDP. p. 103 'Liṅgaṁ nāmaṁ pātipadikasadisaṁ.)

■ **Rule 62** :- This rule is the 'vibhattividhisutta'. The word 'ca' which occurs in the rule implys that even after the suffixes 'tave, tūna' etc., the case-ending is to be applied (such as kātave, kātūna, katvā, katvāna etc.) The case-ending is elided by the rule 'sabbāsaṁ āvuso' etc. [Rūp T. p. 361 'tavetūnamantato sabbāsamāvusoti-ādīnaṁ vibhattilopo.']

■ **Rule 63** :- 1. <u>Saññāsutta</u> : 'Sesā byañjanā' (8) etc. 2. <u>Paribhāsāsutta</u> : 'Parasamaññā Payoge' (11), 'Liṅgañca nipaccate' (61) etc.

In *Kaccāyanasuttattha* we have sixfold division as :- 1. saññāsutta 2. paribhāsāsutta 3. vidhisutta 4. niyamasutta 5. atidesasutta 6. adhikārasutta (*KS* p. 15 "saññā ca paribhāsā ca vidhipi niyamo pi ca atidesādhikāroti chabbidhaṁ suttalakkhaṇaṁ")

The present is vidhisutta.

■ **Rule 68** :- The word 'ekasesa' which occurs in this rule has twofold implication : 1) sarūpekasesa :- it is the case when a single form out of the similar ones remains as a final one, for example, 'Puriso ca purisā ca purisā'. 2) virūpekasesa :- it is the case when one form out of different forms remains, f. e. 'mātā ca pitā ca pitaro'. (PDP p. 114). PDṬ has given more explanation as 'samānaṁ rūpaṁ yesanti sarūpā. eko ca so seso cāti'. (PDṬ p. 29). Among them, the sarūpekasesa is divided into three as :-

1. saddasarūpekasesa : the words are similar but meaning is different : 'māso ca māso ca māsā (month and bean)

2. atthasarūpekasesa : the meaning is similar but words are different 'vaṅko ca kuṭilo ca kuṭilā' (crooked).

3. saddatthasarūpekasesa : both meaning and word are the same 'puriso ca puriso ca purisā'. As it is told :

   "sarūpasseva saddattha saddatthānaṁ sabhāvato
   tibbidhattaṁ yathā māsā kuṭilā purisāti ca".

   (PDP. p. 114)

The virūpekasesa is divided into two as :-

preceding word is elided as :- 'mātā ca pitā ca pitaro'.

2. paravirūpekasesa : When the forms are different, the following word is elided as 'sāriputto ca moggallāno ca sāriputtā'.

The words belonging to the 'virūpekasesa' must be related in meaning; like mātu pitu, ayyaka ayyikā etc.

According to Rūp T. & S. tatheva = tathā + eva. B. reads : tattheva= tattha + eva. B. seems to be better because translation would be 'in that (pulliṅga) only' instead of just 'then' or 'moreover'.

- **Rule 69** :- The word 'vā' is understood :-

1. Niccavidhi : In masculine the case-ending 'yo' is changed into ā-e always. For example :- purisā purise.

2. Aniccavidhi : In neuter the case-ending 'yo' is not always changed into ā-e. For example :- rūpā / rūpāni.

3. Asantavidhi : When preceded by 'i' (technically called 'jha'.) The case-ending 'yo' is not changed into ā-e. For example:- aggayo, munayo.

- **Rule 83** :- The words "āviṭṭhena purisena so puññaṁ karoti" occur under this rule. The meaning is "The non-human spirit (amanussa) makes merit for the man in whom it is living (i. e. in his body)". For this, the PDṬ gives the example as follows :- "so amanusso abhivādanādīni karonto puññaṁ karoti vibodhanakāle dussimāro viya." (PDṬ p. 30).

■ **Rule 95** :- The word 'manoppabhūtigaṇo' occurs under the rule 95. B. & S. read :- 'manopabhuti' (as in PTS Dict). T. reads 'manoppabhūti'. pabhuti (short) seems to be more correct. But in Rūp T. everywhere, it is long only. For example :- 'bhikkhuppabhūtito' (155). (Rūp T. p. 67.), 'mahāmandhātupabhūtayo' (167) (Rūp T. p. 71.).

■ **Rule 96** :- After this rule Rūp T. & S. read : 'vāti vattate'. B. reads 'manogaṇādito vāti ca vattate'. B. seems to be correct because both words are to be followed in the next rule (97). The word 'vā' is also vavatthitavibhāsā in three ways as : i. Niccavidhi : mānasikaṁ cetasikaṁ ('sa' is always augmented). ii. Aniccavidhi : manasā manena, manaso manassa (sometimes 'sa' is not augmented). iii. Asantavidhi : mano manā manaṁ mane PDP. p. 127. [no augmentation of 'sa']

■ **Rule 97** :- Rūp T. & S. read : 'savibhattissa ntussanto, sabbasseva ntussāti ca'. B. reads : 'savibhattissa ntussāti ca'. Sub-commentary has given explanation as : 'The word 'savibhattissa' is taken from the rule 'amhassa mamaṁ savibhattissa se' [120-243] and the word 'ntussa' from the rule 'ntussa-nto' [99]. For the words 'sabbasseva ntussa' which are repeated in Rūp T. & S. seem to be redundant. Thus, the rule should be read as in B.

■ **Rule 101** :- Rūp T. & S. read : 'aṁ a ā ādesā honti'. B. reads: 'aṁavaṇṇa iccete ādesā honti'. The meaning of both the readings is the same because 'a ā = avaṇṇa. But in this way, Rūp T. & S. want to express the meaning of avaṇṇa clearly. So, it has become 'a ā ādesā'.

■ **Rule 112** :- By the word 'ca' which occured under this rule,

even the word 'santa' can change into 'sa' though the nimitta is other than the second 'bha'. But that word must be compound only, as 'santapuriso' becomes 'sappuriso'. The word 'santa' is originated from the root sama + ta suffix. (PDṬ. p. 137). The final sound 'ma' is changed into 'na'.

■ **Rule 120** :- In Rūp T. The words 'smāvacanassa nābyapadeso' occur under the rule 120. B. reads : 'smāvacanassa nābhāvātideso'. S. reads : 'smāvacanassa nābyapadesātideso'. The meaning does not differ. But B. seems better than other readings as the sub-commentary paraphrases : 'smāvacanassa nārūpassa atideso'.

The word 'atidesa' also occurs under this rule. The meaning is 'the expression' (PDṬ p. 34. 'atidisatīti atideso'). It is sixfold as follows :-

1. Byapadesātidesasutta : the expression of nomenclature like 'Taddhitasamāsakitakā nāmaṁ vā tavetunādīsu ca' [334].

2. Nimittātidesasutta : the expression of nimitta like 'Sarā sare lopaṁ' [13] and 'Tathā kattari ca' [511].

3. Taṁrūpātidesasutta : the expression of the particular forms. Reference may be made to 'amhatumhantu........smā nāva' [120]. Brahma + smā = brahmunā. The case-ending 'smā' is changed into 'nā' by this rule.

4. Taṁsabhāvātidesasutta : the expression of general nature [sabhāva] of forms. Reference may be made to 'itthiyaṁ bhāsitapumitthī pumāva ce' [338]. It is indicated that the

5. Suttātidesasutta : The expression of the rule [which is not mentioned] like 'anupadiṭṭhānaṁ vuttayogato' [59].

6. Kāriyātidesasutta : The expression of the way of grammatical action like 'sesesu ntuva' [108], 'yaṁ ntussa kāriyaṁ vihitaṁ, tameva ntasaddassāti atidisati' (PDṬ. p. 33)

■ **Rule 149** :- Rūp T. & S. read : 'jhalato sassa no vāti sassa no 'jhala' iccetehi parassa'. B. reads : 'jhalato sassa no vāti no'. Genitive suffix is changed into 'no' by the rule 'jhalato........vā' [124]. For example: aggino.

■ **Rule 164** :- For this rule, Rūp T. & S. read : 'satthun-āttaṁ ca'. B. reads : 'sutthunattañca'. The meaning is : 'The [final] of satthu also becomes 'ā'. Thus, satthānaṁ : satthu + naṁ. U becomes 'ā'. The state of 'a' for the final of the word satthu etc. is indicated

■ **Rule 167** :- In this rule, the word 'sakamandhāt-ādīnañca' occurs. Instead of the word 'sakamandhātu', the sub-commentary gives the form : 'sakkamandhātā' [sakko ca mandhātā ca] (PDṬ. p. 39).

■ **Rule 168** :- The expression 'bhāvaniddesena' is based on the rule 'aññesu ārattaṁ' [159]. Rūpasiddhi wants to indicate the optional forms for the substitute 'āra' in the case of the word 'pitu'. Thus, pitūbhi pitūhi etc.

Rūp T. & S. read : itthīliṅgāni. B. reads : itthiliṅgāni. This word occurs in the title of the topic about feminine gender. Rūp T. & S. lengthen 'i' ('itthī') when joined with 'liṅga'. According to B. the word 'itthiliṅgāni'

is a compound [Tappurisa]. So the word 'itthī' is shortened. For example :- 'itthiyā rūpaṁ = itthirūpaṁ'. Bhikkhunīnaṁ saṅgho = bhikkhunisaṅgho. 'Itthī' is the feminine word ending in 'ī'. Everywhere, in the compound, Rūp T. & S. make it lengthened. For example :- itthīpaccayā [176], itthīliṅgo etc.

■ **Rule 189** :- Mahāvutti or Mahāsutta is fourfold :-

"Mahāsuttā tesu vuddhi kvaci dhātu ca paccayā
–daniṭṭhā yadanupādi cattāripi nipātanā".

1. Tesu vuddhilopāgamavikāraviparītādesā ca [355]. 2. Kvaci dhātuvibhattipaccayānaṁ dīghaviparītādesalopāgamā ca [472]. 3. paccayādaniṭṭhā nipātanā sijjhanti [608]. 4. Yadanuppannā nipātanā sijjhanti [407].

'gosaddato nadādito vā īti ipaccayo, mahāvuttinā vā'. This means : after the word 'go' the suffix 'ī' is either applied by the rule 'nadādito vā ī' [187] or by the mahasutta [tesu vuddhi etc]. go + ī = gāvī.

■ **Rule 191** :- Rūp T. & S. read = 'gomati'. But B reads: 'gottamatī'.

■ **Rule 194** :- In B. due to full stop after inī, two sentences are formed. It is better than single sentence in which 'ca' is required [in Rūp T. & S. : 'Tatheva rāja-saddato inī 'saralopapakatibhāva'].

Rāja + inī = Rājini. The vowel 'a' of the word 'rāja' is elided. Sometimes, 'pakatibhāva' is applicable. For example :- 'bhikkhu + inī = bhikkhunī. The vowel 'u' has pakatibhāva.

The word 'paracittaviduni' occurs in the Rūpasiddhi twice. First expression is to indicate an example for the suffix 'inī' which is applied after the word vidū, yakkha etc. Second one is for the explanation of 'paralopa - rassattāni'. Paracittavidū + inī = paracittavidunī. 'Ū' of vidū is shortened. And 'ī' of 'inī' is elided.

■ **Rule 226** :- In the first line of vutti under this rule [226], Rūp T. reads = 'paccayato'. B. & S. read 'vappaccayato'. The meaning is : when the suffix 'va' follows, the word 'kiṁ' is changed into 'ka'. Kiṁ + va = kva. Even before a suffix other than 'va' ('tha, ha' etc.) the word 'kiṁ' becomes 'ka'. Kathaṁ = kiṁ + tha. Kahaṁ = kiṁ + ha.

■ **Rule 241** :- Under this rule, the words 'tava mama vā dīyate' occur as example in Rūp T. And it is not available in B. & S. But in B. & S. it finds a place under the rule no 242.

■ **Rule 244** :- The meaning of this rule is : 'After the words 'tumha and amha', the case-ending 'naṁ' is changed into 'ākaṁ' [or aṁ]. In the vutti, Rūp T. reads :- 'attañca'. B. & S. read 'aṁ ca'. The meaning becomes clear as follows :- *tumhaṁ* = tumha + naṁ. Naṁ becomes 'aṁ'. tumhākaṁ = tumha + naṁ. Naṁ becomes 'ākaṁ'.

And according to the rule 'tesu vuddhi' etc. [404-455], the word 'amha' is sometimes changed into 'asmā'. For example :- amha + naṁ= asmākaṁ, asmākaṁ dhammatā.

■ **Rule 250** :- "Tathā pañcādīnamaṭṭhādasantānaṁ katisaddassa vāliṅgattā tiliṅgepi samānaṁ rūpaṁ". These words occur under this rule.

For the word which is underlined, the reading in Rūp T. & B. is 'cāliṅgattā'. And S. reads 'vaccaliṅgattā'. According to Rūp T. the translation of the word 'vā' is 'or'. For the word 'ca' the translation would be 'and'. But for S. it is difficult to translate. The meaning is : "Moreover, the words from 'pañca' to 'aṭṭhādasa' or [and] the word 'Kati' being without specific gender, have the same form in all genders." 'Vaccaliṅgattā' may mean : 'the gender being dependent on the use / user.'

■ **Rule 251** :- For the word 'aṭṭhādasa', B. & S. read :- 'aṭṭhārasa'. In Rūp T., the form aṭṭhādasa is available elsewhere under the rules 250, 251, 252 and 253.

■ **Rule 256** :- Of the word 'Catu', tu is elided, and 'ca' is changed into 'cu' or 'co'. Cuddasa = catu + dasa. Coddasa = catu + dasa.

■ **Rule 270** :- The words 'hadāthamādi' and 'avapaccayepi' should better be joined as 'kiṁ' is substituted by 'ka' even when the suffixes other than 'va', such as tha, ha etc. follow. Thus, Kiṁ + thaṁ = Kathaṁ. Kiṁ + haṁ = Kahaṁ.

Samāsakaṇḍa

The 'Samāsakaṇḍa' is introduced in Rūpasiddhi by the words 'atha nāmānaṁ eva' etc. That means the grammarian is expressing the samāsa [compound] following the rule [which occurs in Kaccāyana] : 'nāmānaṁ samāso yuttattho' (PDṬ p. 97) The samāsa is based on nouns and itself has the characteristic of a noun. When two or more words enter into combination with one another and form a grammatical unit, that unit is

called a compound [samāsa, lit, thrown together = √āsa with saṁ].

The samāsa is made of nouns related to each other as 'rañño puriso' [PDṬ p. 97) etc. Moreover, the word samāsa has five meanings as 'samo', saṅkhepo, saṁhāro samāso saṅgaho'' (AP. p. 32, 116). And through the point of view of nomenclature (saññā), it is sixfold : 1) Abyayībhāva :- Adverbial. 2) Kammadhāraya : Appoisitional, 3) Digu : Numerical, 4) Tappurisa : Determinative, 5) Bahubbīhi : Relative, and 6) Dvanvda : Copulative. The samāsa is also divided into two : [1. Niccasamāsa and 2. Aniccasamāsa] by its formation [sabhāvato] (Sadd p. 745 'sabhāvato niccasamāso aniccasamāsoti duvidho'). 1. *Niccasamāsa* means the samāsa which is not explained by the analysis (viggaha) because it is easy to understand [like the word 'kaṇṭho' SSMT p. 82 *kaṁ ettha thātīti kaṇṭho].* 2. *Aniccasamāsa* means the samāsa which is explained by the dissolution [like 'nīluppalaṁ' : nīlañca taṁ uppalaṁ cāti nīluppalaṁ]. (SSMT p. 83).

■ **Rule 315** :- The words 'atthapubbakehi upasagganipātehi' occur under this rule. For the word 'attha', [Rūp T. & S.]. B. reads : 'atthapubbakehi'. In the case of Rūp T. & S. the translation would be "The meaning of upasagga and nipāta having preceded". For B. the translation would be : "The upasagga and nipāta themselves being preceded". Both are helpful to indicate the meaning of 'abyayībhāvasamāsa : the compound having upasagga or nipāta as first member. For example :- yāvajīvaṁ [as long as life lasts], anujeṭṭhaṁ [according to seniority] etc.

■ **Rule 316** :- The following gāthā occures under this rule :-

The grammarian wants to explain the difference between 'samāsa' and 'taddhita'. PDṬ. has given more explanation that "The combination of padas [two or more] into single one is called 'Samāsa'. (PDṬ. p. 98. "padānaṁ saṅkhepo ekapadattaṁ samāso" For example :- mahanto puriso mahāpuriso [the great man], samaṇo ca brāhmaṇo ca samaṇabrāhmaṇo [samaṇa and brahmin] etc. The addition of suffix into a pada is called 'taddhita'. (PDṬ. p. 98. "padapaccayānaṁ saṅhitaṁ taddhitanti"). For example, 'gāmānaṁ samūho gāmatā'. (IP. p. 168). The Taddhita suffix 'tā' is added to pada in the sense of 'a collection of'.

And also the words 'luttasamāsa' and 'aluttasamāsa' occur under this rule. (Sadd p. 745. 'so ca samāso luttasamāso aluttasamāsoti duvidho.')

1) *Luttasamāsa* means the compound in which the case-ending is elided. That is, only the final part has case-ending, not the preceding part. For example :- rājaputto khattiyakaññā etc.

2) *Aluttasamāsa* means the compound in which the case-ending is not elided. That is the preceding part has case-ending like the following one. For example :- urasilomo [brāhmaṇo], dūrenīdānaṁ etc.

■ **Rule 318** :- The word 'atidesa' occurs under this rule to indicate that the 'nimittātidesasutta' is to be used in the sense of vibhattinimitta [vibhattinimitto hutvā]. (PDṬ. p. 100). Further the words 'sakatthavirahenidha samāsassa ca liṅgabhāvābhāvā' occur under the rule. For the word 'liṅgabhāvābhāvā' [Rūp T. & B.] S. reads :- liṅgasabhāvābhāvā.' Sub-commentary has given explanation for this word as : 'liṅgasaññāya asambhavato'. (PDṬ. p. 100)

■ **Rule 319** :— The expression 'nāmaṁvātavetunādīsu' occurs in this rule. Rūp T. splits the word as 'nāmaṁ vā tavetunādīsu'. B. & S. have joined as : 'nāmaṁvatavetunādisu'. For the reading in Rūp T. is not clear. According to B. & S., the spliting will be 'nāmaṁ + iva + atavetunādīsu'. The word 'a' means, 'vajjetvā' according to the vutti.

■ **Rule 321** :- Under this rule, Rūp T. & S. read : 'ā kumārehi yaso ākumāraṁ yaso kaccāyanassa'. B. reads 'ā kumārehi yaso kaccāyanassa ākumāraṁ.' Rūpasiddhi has given this example to explain the meaning of ā-upasagga in the senses of mariyādā and abhividhi. Both the examples are not different in meaning. But B. seems to be more correct.

■ **Rule 323** :- The words 'tirokuḍḍaṁ' and 'nagarato' occur under this rule. For the word 'tirokuḍḍa' (Rūp T. & S.) B. reads 'tirokuṭṭa'. According to PED (p. 219), the meaning of kuṭṭa or kuḍḍa is 'daub wall'. For 'nagarato', [Rūp Ṭ. & S.] B. reads 'nagarassa' which seems better.

■ **Rule 326** :- The words 'puṇṇo mantāṇiputto, citto gahapati', and 'sakko devarājā' occur under this rule. The grammarian has given explanation that these words are not samāsa-s on the strength of vibhāsā [option]. (PDṬ. p. 104).

■ **Rule 329** :- This rule explains the nature of 'nanipātapubbapada'. Entire 'na' becomes 'a' or 'ana'. And the completed form of this compound is adjective as 'amanusso' = na manusso [This person] is not man, 'anuttaro' = na uttaro etc. Rūp. divides the meaning of 'na' into two as : [1] pariyudāsapaṭisedha means warding off a thing in the specific part as : abrāhmaṇo and [2] pasajjappaṭisedha means warding

off all parts as : abrāhmaṇamānavo etc. For the word 'abrāhmaṇamānavo' which occurs under this rule [Rūp T. & S.], B. reads 'abrāhmaṇamanussā'.

■ **Rule 335** :- The words 'rājādigahaṇassedaṁ gahaṇaṁ' occur under this rule [Rūp T. & S.) But B. reads : 'etaṁ' at the final of the first word. The meaning is the same. According to Rūp T. & S. the form is 'idaṁ' that is neuter [ima]. And B. reads the form 'etaṁ' [from eta] in neuter. It is the adjective of 'gahaṇaṁ'.

The word 'attaṁ' occurs under this rule [Rūp T. & B.]. S. reads 'attho'. The meaning of 'attaṁ' is the "state of 'a'." It seems to be more correct than 'attho'. Because the grammarian emphasises the vowel 'a' in the final of the words 'rāja' etc.

■ **Rule 336** :- The word 'anābhidhānato' occurs under this rule. Rūp T. reads as above. B. & S. read 'anabhidhānato'.

■ **Rule 337** :- The words 'aññesaṁ samapaṭhamā-dutiyādi-vibhatyantānaṁ' occur under this rule. The reading of Rūp. T. & S. is the same. But B. reads :- 'aññesaṁ paṭhamadutiyādivibhatyantānaṁ'. Here, Rūp T. & S. have given better reading than B. Because it will be better to spilt as 'samapaṭhamānaṁ and dutiyādivibhatyantānaṁ'. The meaning is: 'The nouns having proper meaning are optionally combined in the senses other than their own, ending with accusative case etc. [and] always in nominative case.' For example :- āgatasamaṇo = āgatā samaṇā yaṁ so āgatasamaṇo [saṅghārāmo]. (Rūp T. same rule p. 187). And the words underlined indicate 'aññapada' as 'yo-yaṁ-yena-yassa-yasmā-yassa-yasminti paṭhamādivibhatyantānaṁ atthā aññapadatthā'. (PDṬ. p. 114) Therefore, the

word 'sama' is significant.

■ **Rule 338** :- This rule explains bahubbīhisamāsa. When we see the analysis of samāsa, the preceding and following components of bahubbīhi have the same case. The combined meaning follows the subject. Because bahubbīhisamāsa is used as an adjective. Therefore, the aññapada' is the subject. The samāsapada qualifying the masculine subject must be masculine even if the component is feminine as 'Kalyāṇā bhariyā yassa so kalyāṇabhariyo [puriso]' (SSMT. p. 182), or 'dīghā jaṅghā [illegible] dīghajaṅgho [puriso].' (SSMT. p. 182)

■ **Rule 341** :- The word 'attaṁ' occur under this rule. Rūp T. & S. read 'attaṁ'. B. reads 'āttaṁ'. Both readings are corrected. But the latter is better than the former. Because the latter retains 'ā', which is shown in the vutti.

■ **Rule 342** :- Rūp T. & S. have 'dvandva'. B. has 'dvanda', which is followed in DPL (p. 130).

The word 'kvacitappassaraṁ' occurs under this rule. B. & S. read 'accitataraṁ'. Rūp T. reads as above. It is better to read as B. & S. because the meaning is more clear therein. The emphasised word should be put initially as 'samaṇo ca brāhmaṇo ca = samaṇabrāhmaṇa', 'devo ca manusso ca devamanussā' etc.

■ **Rule 343** :- And sometimes, in dvandvasamāsa the pada having less vowels is put initially. For example :- 'cando ca sūriyo ca candasūriyā'. The word 'canda' has less vowels than 'sūriya'. Similarly, in 'nigamā ca janapadā ca nigamajanapadā'.

■ **Rule 345** :- B. & S. read 'accitappasaraṁ', as it occurs under the rule numbers 342 (B. & S. 'idha dvande accitataraṁ'). and 343 (B. & S. 'kvaci appasaraṁ pubbaṁ pubbaṁ nipatati'). Rūp T. reads : 'kvacitappasaraṁ'; the meaning of which is not clear. Thus B. & S. give better reading.

Ākhyātakaṇḍa

The 'ākhyātakaṇḍa' is introduced in Rūpsiddhi by the words 'atha ākhyātavibhattiyo' etc. to indicate verbal terminations. Also in Sanskrit, it is called 'ākhyāta'. The word 'ākhyāta' is from 'ā' [upasagga] + √*khyā* + the suffix 'ta'. The meaning is 'the pada indicating action' ['kiriyaṁ ācikkhatīti ākhyātaṁ' or 'kiriyaṁ ākkhāyatīti ākhyātaṁ']. (Sadd T. vol. II p. 323). 'Ākhyāta' is a part of speech [vacīvibhāga] and indicates main verb of a sentence (KCM. p. 36). It is comprised of vibhatti (case-termination), kāla [time], pada, vacana, purisa, paccaya and vācaka.

But the significant division is threefold as :- dhātu, paccaya and vibhatti (KCM. p. 36). The 'dhātu' is the verbal root. 'Paccaya' is the sign to indicate 'vācaka'. And 'vibhatti' is the sign to express kāla, pada, vacana and purisa. The vibhatti of ākhyāta is eightfold : vattamānā, pañcamī, sattamī, parokkhā, hiyyattanī, ajjattanī, bhavissanti and kālātipatti. 'Kāla' is threefold as : paccuppannakāla [present], atītakāla [past] and anāgatakāla [future]. It has two padas as : parassapada and attanopada. It has two vacanas as : ekavacana [singular] and bahuvacana [plural]. It has three purisas as: paṭhamapurisa, majjhimapurisa and uttamapurisa. 'Dhātu' is divided into eight groups as : bhū, rudha, diva, su, kī, gaha, tana and cura. And it has three kārakas as kattukāraka, kammakāraka and bhāvakāraka. Further it is

told in Rūpasiddhi that the word which has three kāla-s, three purisa-s, indicating action, having three kārakas and no gender [and] having two vacana-s is called 'ākhyāta'. (see Text p. 87).

■ **Rule 408** :- The word 'bhūvādayo' occurs in this rule. The Ṭīkā has given explanation as : 'bhū ca vā ca bhūvā vā'ti gati-bandhanesu imassa gahaṇaṁ. '(PDṬ. p. 134)

■ **Rule 412** :- The word 'tassāddhānāniyamena' occurs under this rule. B. & S. have 'tassā ṭhānāniyame' which is better because the meaning becomes clear as : 'there is not a rule indicating the place of suffix'.

■ **Rule 416** :- The word 'sādhakavācake' occurs under this rule. Rūp T. & S. read as above. B. reads kārakavācake. The meaning of 'sādhaka' is 'accomplishing' or 'effecting'. (PED. p. 210) The word 'kāraka' means 'the doer' (PED. p. 703) or 'subject'. The grammarian implys that 'when noun indicating kāraka [subject) having the same-case relation is used or not'. It is undestood as : 'bhikkhu gāmaṁ piṇḍāya pavisati; paccāgantvā attano vihāre taṁ bhuñjati'. (KS. p. 108). First sentence has the subject (bhikkhu), but second has not. The verbs 'pavisati' and 'bhuñjati' have the same person [purisa] and number [vacana]. Thus, according to PDṬ, B. has better reading than Rūp T. & S. ['tumhamhavajjite kārake abhidheyyeti attho']. (PDṬ. p. 135).

■ **Rule 425** :- The words 'gamu sappagatimhi' occur under this rule. Rūp T. reads as above. B. & S. read 'gamasappa gatimhi'. The roots 'gama' and 'sappa' are in the sense of going. [PDṬ :- 'gamusappaiccete

gatimhi gamane vattante.]. (PDṬ. p. 137).

■ **Rule 430** :- The word '*sampatti*bhavanaṁ' occurs under this rule. Rūp T. & S. read as above. B. reads '*sampati*bhavanaṁ'. The word 'sampati' [saṁ + pati; = Sanskrit samprati] means 'now' (PED. p.670). The word 'sampatti' [saṁ + patti] means success, attainment, happiness (PED. p. 670) etc. So, B. is better reading than Rūp. T. & S.

■ **Rule 440** :- The word 'hiyyopabhūti' occur in this rule. Rūp T. reads as above. B. & S. read 'hiyyoppabhuti'. [ū of pabhūti becomes 'u'] According to PDṬ., it is shortened : 'pabhutisaddo ādiattho'. (PDṬ. p. 139). B. & S. are supported by PED. : 'pabhuti [ādi] beginning, since etc'. (PED. p. 415.)

■ **Rule 443** :- The word 'taddhīpakattā' occurs under this rule. B. & S. read 'taddīpakattā'. The meaning is 'Due to indicating that.' [Taṁ + dīpakattā]. Similar expression occurs under many rules i. e. 452. [taṁdīpakattā], 456 [bhavissantikāla-dīpakattā], and 458 [taddīpakattā]. PDṬ., p. 141 : 'taṁkāladīpakattāti ādi vuttaṁ'.

■ **Rule 447** :- The words 'tassa bhụssa' occur under this rule. B. & S. read : 'vāssa bhūssa'. The grammarian wants to give explanation of the vowel preceding the reduplicated syllable. When the suffix kha, cha and sa follow, the vowels a, ā, u are [optionally] changed into i. ī. For example :- Jigucchati = √*gupa* + cha + ti. 'Gu' is reduplicated = gugupachati. 'Ga' is changed into 'ja' = jugupachati. The vowel 'u' of 'ju' becomes 'i' = jigucchati. (KCM. p. 137). Pivāsati = √*pā* + sa + ti. Pā is reduplicated : pāpā. The letter 'pā' is changed into 'vā' = pāvāsati.

The vowel 'ā' of abbhāsa is changed into 'i' = pivāsati. (KCM. p. 142).

■ **Rule 450** :- The words 'asabbadhātuke byañjanādimhe vāyamāgamo' occur under this rule. For the words 'nādimhe vāyagamo' [Rūp T. & B.], S. reads '-nādimhevāyamāgamo'. It can be spilt as : '-nādimhi + eva + ayaṁ + āgamo'. As in Rūp T. & B. the meaning of 'vā' is 'optional'. In the context of S. : 'eva = only', which is supported by PDṬ. : 'byañjanādimhevāti ttha-mha-ssati-ssāti-evaṁ-ādike byañjanapubbake eva' (p. 140).

■ **Rule 457** :- The words 'anekajātisaṁsāraṁ sandhāvissaṁ' occur under this rule. The grammarian has given explanation that even in the sense of past, the 'bhavissanti' is used and in that context this example is given. *Saddanīti* does not agree with Rūpasiddhi Because the word 'sandhāvissaṁ' is not bhavissanti but it is ajjattanīvibhatti. And 'iṁ' is changed into 'issaṁ'. This vidhi occurs in *Saddanīti* under the rule 1103. [Sadd T. vol. II p. 371] 'atikkante atthe vattabbe 'iṁ-vibhattiyā issaṁādeso hoti vā so ca kho gāthāvisaye daṭṭhabbo, ahaṁ pure saññamissaṁ *sandhāvissaṁ anibbisaṁ* etc'.

■ **Rule 463** :- The word 'makāro' occurs in this rule. The sound 'm' is augmented before the word akāro. 'M' is used as the sign. Then, the translation of this rule is : In ajjattanivibhatti, the sound 'a' of vaca becomes 'o', such as : avoci avociṁ etc.

■ **Rule 464** :- Like the preceding rule, here also augment occurs as a sign. The sound 'd' is augmented at the initial of īcchi [kusasmā dīcchi]. This 'd' is then dropped.

■ **Rule 466** :- The word 'dīgho' occurs under this rule. In B. & S., this word does not occur. According to vutti, 'sometimes one 'ya' is elided and lengthening is applicable. For example :- jiyyati = jīyati, jiyyanti = jīyanti. Rūp T., therefore seems to be better because therein we have direct injunction about lengthening.

■ **Rule 472** :- The word 'ucāgamo' occurs in the stanza under this rule according to Rūp T., B. & S. It should be spilt as it is done *in PDṬ. (p. 143), "u cāgamo (vā tthamhesūti tthamhesu vā ukārāgamo* ca hotīti attho). The meaning is : 'u is also augmented'. For example :- agamuttha. (VP. p. 546.). The similar explanation is found in Moggallāna Vyākaraṇa. (Mogg. p. 270 'mhātthanamuñ vā hoti; agamumhā, agamimhā; agamuttha, agamittha.). The words 'mekāro' and 'kārato' [Rūp T], should be joined together as in B. & S.

■ **Rule 473** :- The word 'savuddhikabhūvādinayo' occurs after the rule 'niggahitañca' [473]. Rūp T. & S. read as above. B. reads : 'avuddhikabhūvādinayo'. According to Rūp T. & S. the roots 'bhū' etc have vuddhi. But according to B. the roots 'bhū' etc. would have no vuddhi. Rūp T. & S. therefore are correct in supposing that the group of the roots 'bhū' etc. have vuddhi. For Example :- bhū + a + ti = bhavati, hū + a + ti = hoti, si + a + ti = seti, sayati. (VP. p. 505). [PDṬ. p. 143. "savuddhikābhūvādito, tudādito ca paro apaccayo lopaṁ āpajjatīti"].

■ **Rule 480** :- The words 'asa antalopo' occur under this rule. Rūp T. reads as above. B. & S. read : asasmā antalopoti ca adhikāro. The words 'āsasmā' and 'ca' are taken from the following rule : 'asasmā mimānaṁ mhimhantalopo ca' [483]. Rūp T. has maintained the original form

'asa'. But B. & S. have used it in the ablative case (pañcamī).

■ **Rule 492** :- The words 'avuddhikā' and 'bhūvādi' occur in the concluding stanza under this rule. Here according to the grammarian the roots 'bhū' etc. are to be known as fourfold : 1] avuddhika 2] tudādi-s 3] hūvādi-s and 4] juhotyādi-s. The word 'avuddhikā' means the roots having no vuddhi as : the roots dā, dhā etc. (PDṬ. p. 146, "Dādhādayo panettha avuddhikabhūvādayo.). For example :- adāsi, dadhāsi etc. (Rūp T. p. 284.). For the word 'bhūvādi' [Rūp T.], B. & S. read 'hūvādi'. (Cf. Rūp T. p. 281 "hūvādayo").

■ **Rule 495** :- For the rule 'Tathā kattari ca' [Rūp T.]. B. & S. read 'yathā kattari ca'. KcP. (p. 237) and KCV. (p. 222) also read 'yathā kattari ca'. The word yathā is indicating the comparision [upamānajotaka]. In the vutti, both words occur to indicate that even in the active sense, the suffix 'ya' is changed as well as in the impersonal and passive sense. This rule is 'nimittātidesasutta'. Therefore, the reading in B. & S. seems better.

■ **Rule 526** :- The words 'evaṁ uparipi' occur under this rule. According to PED., p. 145, and EPD. p. 2, 'upari' means above, over, upon. According to DPL. p. 531, 'upari' means above upon, over, upwards, beyond and *further.* It is better to translate this word in this context as: 'Similarly, even in the [context of] further [terminations]'. Because Rūpasiddhi has given example only about the root 'gama' as 'so gāmaṁ gamīyati, tena gamayīyati etc.' But even in the case of other roots, this rule is applicable. For example :- 'ghaṭantaṁ, payojayati, ghaṭayati, ghaṭāpeti

■ **Rule 527** :- Rūp T. reads : 'hanantaṁ payojayatīti atthe'– 'ṇeṇayādayo ṇamhīti vattate.' B. & S. read : 'hanantaṁ payojayutīti atthe ṇeṇayādayo. Ṇaṁhīti vattate.'

For Rūp T. the translation is : 'In the sense of 'one makes to kill'. The words ṇeṇayādayo and ṇaṁhi are understood. For B. & S., translation is : 'the suffixes 'ṇe', 'ṇaya' etc. are applicable in the sense of 'one makes to kill'. The word 'ṇamhi' is understood. It is better to read with B. & S. because the meaning becomes more clear as the suffixes ṇe and ṇaya are applicable like payojeti payojayati etc. And the word 'ṇamhi' is taken from the rule 'ṇamhi rañjassa jo bhāvakaraṇesūti' [563] [PDṬ. p.157].

As the conclusion of ākhytākaṇḍa, the grammarian [Buddhappiya] himself describes his composition 'for the benefit of the dispensation'. He refers to the roots divided into two groups as : 1] akammaka [intransitive] e. g. bhavati tiṭṭhati, seti ahosi etc. 2] sakammaka [transitive] e. g. pivati, gacchati, neti etc. Even 'akammaka-dhātu' is used in the sense of sakammadhātu as in 'bhikkhu bhāveti maggaṁ rāgādidūsakaṁ'. Here the root 'bhū' is transitive [cf. Sadd. p. 554 'bhū pattiyaṁ. patti pāpaṇaṁ; sakammikā dhātu]. Then, the grammarian also advises the scholars to think over it. But this occurs only in Rūp T. & B. It does not occur in S.